



# CALVINIST-CONTACT

## CHRISTIAN WEEKLY

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## De Devil made me do it!

By LEIGHTON FORD

Millions have laughed at comedian Flip Wilson's line about the minister's wife who says, "The devil made me do it...he sneaked up behind me and said, 'say, mama, look at that dress in the window...'" But satan is not laughable; one of his greatest tricks has been to get people to think of him as a ridiculous character in a red jump suit until they laughed him out of their minds.

TIME magazine recently carried a story about "raising the devil." It noted that "after years of being dismissed or ignored, the devil is making a startling comeback." Satan worship is worldwide...there is a First Church of Satan in San Francisco, and the so-called satanic bible outsells the Holy Bible on some campuses.

Tragically, many young Christians think temptation is gone forever when they do reject satan and turn to Christ. It's the greatest life when you're in tune with God, but the Christian life is also the hardest because you're out of step with the world and the devil. Jesus never promised to take away struggle and temptation, "In the world you shall have tribulation," He said, "but be of good cheer, I have overcome the world" (John 16:33).

Several things we need to know in facing temptation. First, we

need to *know what to expect*. Jesus Himself was "driven by the spirit into the barren wastelands of Judea, where satan tempted Him for forty days" (Luke 4:1,2). Remember that temptation itself is not sin — yielding is. Temptations, too, often follow a spiritual "high" — Jesus' temptation came right after the Holy Spirit descended on at His baptism. If our faith were not tested, it wouldn't grow.

We also need to *know our enemy*. It is not God Who tempts us. James 1:13 teaches that "God cannot be tempted with evil and He Himself tempts no-one." But there is a spiritual enemy who in the Bible is called "the tempter" (Matthew 4:3), the "devil" or "satan". The Bible teaches that satan is "an active, powerful, intelligent personality unceasingly working for the destruction of all humanity, transcending and controlling the kingdoms of this world, and the secondmost powerful force at loose in the universe" (William Lane).

Nor must we fool with the devil — he is not an occult toy. Satan is a real, negative death force who seeks to divide men from God, themselves and their fellow men. Nearly all the terms used in the Bible about him are negative: devil means "the accuser", satan "the enemy", Beelzebub "Lord of the Flies", etc.

We often make two great errors in dealing with satan. One is making *too little* of him by blaming the capitalists, or the Jews, or the Communists, for our problems. The other mistake is to make *too much* of satan, to blame everything on him. While satan has the power to tempt, he cannot make us yield. The Scripture teaches that "each person is tempted when he is lured and enticed by his own desire" (James 1:14). Someday God will hold us responsible, each one of us shall "give account of himself to God" (Romans 14:12). Then we won't be able to blame the devil. And part of the sickness of our society is that we have lost this sense of personal responsibility.

In facing temptation we must also *know our resources*. We are not fighting on our own. The heart of the Gospel is that "Christ died for our sins (Romans 5:8), and that He came to this world to "destroy the works of the devil" (1 John 3:7). When we receive Jesus Christ into our lives, enthrone Him as Lord, trust in His redeeming blood, discipline ourselves to walk in Him, look to Him in times of temptation — then sin will not have dominion over us! Don't try to face temptation on your own. As a little boy said, "When the devil comes knocking at my door I just send Jesus to answer it!"

We also need to *know a strategy* for handling temptation. First of all, *anticipate temptation!* Make a list of your weak points, be they lust, laziness, covetousness, procrastination, and watch those times when you're idle or overtired and most likely to get in trouble. Stay away from the old hangouts and the crowd which feeds your tem-

ptation. Watch, pray and be vigilant!

And then, *resist the devil*. Temptation must be resisted at the very beginning. First, it comes as a thought...then an imagination...then a desire...then an act. If you wait until you're ready to commit the act, it's too late! Discipline the beginnings and the ends will take care of themselves.

We can resist the devil as Jesus did, by speaking to him by name. At first sign of temptation say "Satan, in the name of Jesus, go away!" Using Jesus' name reminds us that we're not strong enough and that we're depending on Him. Now satan will know that he's not dealing with weak you and me but with the One Who defeated him at the cross. Then say, as Jesus did, and sin shall not have dominion "It is written..." and quote a over you!

scripture verse that applies to that particular temptation. (This is why it's so important to memorize some scripture passages that bear on your weak points.)

If you do fail, you need to *know how to recover*. If you sin, don't let guilt overwhelm you. Confess that sin, get up and start moving again! The apostle John was writing to Christians when he said, "If we confess our sins He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness (1 John 1:9).

Keep your mind on Jesus, not because He may execute you, but because He was executed for you, because He loved you and because He died to forgive you. Let that living Christ reign in your life and sin shall not have dominion

## MY LAST DAYS AS A COMMUNIST

by Jan Chelicky

"Communism has set you free!" I shouted to the cheering throng in the cultural hall of Kosice, Czechoslovakia. "We need nothing that God had to offer. Only Lenin has the answers."

"Glory be to Lenin!" the youth workers shouted back.

That was my acceptance speech as newly elected president of the Communist Youth for Czechoslovakia several years ago. Years of hard work as a supervisor in the

Communist textile mill, then sitting up at night reading the books of Lenin my Savior.

But my grandfather was bitterly disappointed in me. "Jan, how can you say there is no God?" he asked when I came to see him the night after receiving my honor.

"God is no longer needed, grandfather," I answered. "Communism has liberated the world."

Usually I slept in the men's dormitory at the textile factory. This night, however, because of the election, I returned to my old home to spend the night. As I lay on the bed, thoughts of my great honor were crowded out by my grandfather's words. I didn't want to admit even to myself that the teachings of Marx and Lenin often left my heart hungry and my soul dissatisfied.

Then my thoughts drifted back to a time when I was 14 years old. I could hear my mother's groans of pain as she lay dying in the next room. Her body was eaten up with cancer, yet I could hear her singing: "To be yours, Lord, in whom is life; to be years forevermore."

One night she called me into her room. Her eyes were bright. "Jan," she said, "one day you will become a great minister of the Gospel like John the Baptist or Jan Hus."

The next morning she was dead. I stood behind the door of her room and wept as they carried her body from the house.

My life changed after that. At 16 I was an atheist. At 18 I was organizer of Communist Youth in our factory. Then I had been elected national president of the Communist Youth.

I drifted off to sleep and dreamed. I was standing in a village square among many Czech people. On the platform a Communist was

proclaiming that there was no longer any need of God. "Today all the miracles are wrought by the Communists," he said. Yet, as I searched the faces of these people, I saw nothing but sadness and loneliness.

I awoke with a start. My heart was pounding fiercely. I tried to tell myself it was only a dream. But God's presence was there in the room. Dropping off the side of the bed onto my knees, I prayed, "Oh Lord, forgive me. Accept me."

I spent the rest of the night in prayer. Then as the first light of dawn appeared, another voice spoke inside me. "What have you done? You will have to give up everything you worked for. Your former friends will mock you, despise you, perhaps persecute you. Turn back now before it is too late."

I was full of fear, but inside God said, "Have no fear; my spirit shall witness for you."

I went to work that morning wondering just how God's spirit would handle the situation. Soon after I arrived at the mill, one of the women workers in my unit made a mistake at her loom. Hundreds of feet of yarn were soon snarled in the machine.

As her supervisor, I would normally have spoken sharply to her. Instead I found myself saying calmly, "Don't get upset. Straighten it out and begin again."

I could see the surprised looks on the faces of all the workers. It wasn't long before I was called before the national committee to give an explanation for this and other "strange behavior." It was the opportunity for which I had waited. "I am resigning my functions as your leader for I can no longer be a Communist," I said.

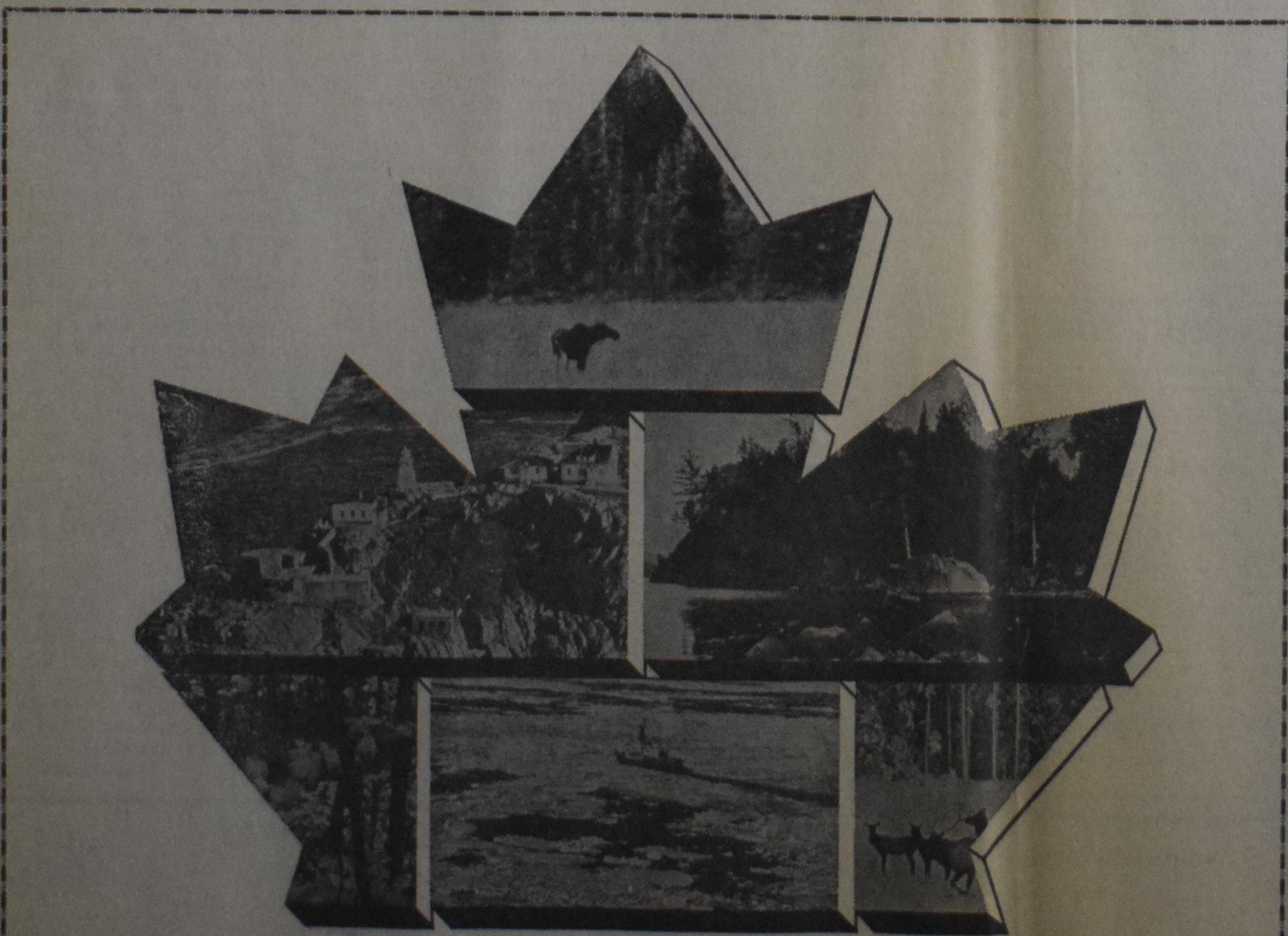
"You are a fool," they replied. "Why do you wish to take such stupid action?"

"I can no longer follow Marx and Lenin," I said. "Because I am now a follower of Jesus Christ."

"But there is no God," they shouted.

(Continued on Page 2)

Jan. J. W. Van Weelden  
Rev. J. W. Van Weelden  
17 Tweedsmuir Ave. E.  
Chatham, Ont.



### The Holiday Months have arrived !

... Relax and enjoy the outdoors ...

(N.B. On the back page you will find the Summer Schedule of Calvinist-Contact.)

### SYNOD CHR. REF. CHURCH

An important report of the Synod of the Chr. Ref. Church by Rev. L. Mulder is found on page 5.



## My last days as a Communist

(Continued from page 1)

"If there is no God," I said, "how do you explain the change that has taken place in my life?" I continued to work in the factory, although I was demoted and forced to work under a boss who made things very difficult.

My grandfather lived just long enough to see his prophecy come true. God did have a prior claim on my life.

Today I am pastor of a small church near the Russian border. If I go to prison, it matters not; for wherever I am I serve Him, and He strengthens me.

Lenin taught that you can change man by changing society. Jesus, however, teaches that you change society by changing man. I serve God through my Savior Jesus Christ.

## Church Announcements

CHR. REF. CHURCH

Called to Calgary (Maranatha), Alta., Rev. H. Mennega of Mount Hamilton, Ont.

Declined for Toronto (Rehoboth), Ont., Rev. H. Mennega of Mount Hamilton, Ont.

for Ottawa, Ont., Dunnville, Ont., Essex, Ont., and Trenton, Ont., Rev. J. A. Quartel of Lis-towel, Ont.

### NEW ADDRESS

After July 15, 1972 the new address of Rev. H. Numan Sr. will be 938 Upper Gage Ave., Hamilton, Ont., phone 889-1183.

## Farewell to Rev. A. W. Schaafsma

Whole-hearted thanksgiving to Thee I will bring, In praise of Thy marvellous deeds I will sing; In Thee I will joy and exultingly cry, Thy name I will praise, O Jehovah Most High. Praise the Lord, Praise the Lord, Let the earth hear His voice! Praise the Lord, Praise the Lord, Let the people rejoice! O come to Jehovah, declare ye His fame, And give Him all honor for just is His name.

With the singing of the above words at the opening of the service on Sunday morning, June 25, thankful praises were raised to God for all the blessings He has given our congregation and Rev. and Mrs. Schaafsma during the seven year ministry in Ottawa.

Rev. J. DePater expressed farewell greetings on behalf of the church in Williamsburg.

Rev. A. Velthoen spoke on behalf of Classis Eastern Canada and the church in Renfrew, and expressed words of thanks for the many labours of Rev. Schaafsma both in our Classis and in the denomination.

The congregation presented the Schaafsma's with a beautiful Dutch clock. Mrs. Schaafsma was also presented with a bouquet of flowers. Rev. Schaafsma spoke a word of thanks for the gift, for the many people who had come to participate in this farewell evening, and reflected how well he had felt at home in Ottawa. Rev.

Schaafsma asked that we close with the singing of Psalm 89 from Psalter Hymnal no. 170, "Almighty God Thy Lofty Throne".

Refreshments were then served in the church basement where Rev. Schaafsma presented the vice-president of consistory with a gift in the form of something he did not have to use in the past seven years, but which may be needed when he is gone, i.e. a hammer.

It was truly an evening of christian fellowship which warmed the hearts of all present. There is sadness in the fact that Rev. and Mrs. Schaafsma are leaving, yet we are happy and thankful that God gave us the privilege of having the Schaafsma's in our midst during these past seven years.

Calvin Christian Reformed Church, Ottawa.

C. Hogeveen, Recording Clerk.

Musical and dramatic groups have been a positive force for here are no racial or ethnic distinctions.

When you look at the word prejudice one might use it as discrimination, yet there is a difference. According to the Latin word praepudium, praee meaning before and iudicium meaning judgment, then the word means a preconceived opinion or attitude which is formed without due consideration of the facts. Discrimination however is the conduct, outwardly manifested, which originates from prejudice. It is much easier to attack discrimination directly than to attempt to suppress prejudice. Discrimination, at least in its external form, can be prevented or suppressed by legal measures. Prejudice, on the other hand, is not controllable in that sense. One need not go into detail on how discrimination is practised. We all are acquainted with it, have heard of it or have viewed it on T.V.

We automatically consider the racial question in the U.S.A. — and Canada too — when we discuss the above questions. In 1964 a book was written, "My people is the Enemy" by a fine Christian lawyer: William Stringfellow. This man had a deep concern with the ugly reality of being black and being poor. As a white Anglo-Saxon, Mr. Stringfellow does not try to speak for the Negroes and Puerto Ricans in the Harlem ghetto, but, as a lawyer, he graphically underlines the failures of the American legal system to provide equal justice for the poor. As a Christian, who lived for seven years on what the New York Times called the worst block in New York City — he challenges the reluctance of the churches to be involved in the racial crisis.

Mr. Stringfellow became so involved with the negroes and Puerto Ricans that he was accused of beginning to think like they did and he has this remark for us all: We must become like Christ, to love our fellow man and able to accept his love in return, to love him as we love ourselves. Think about it and we will see what that involves.

There is a prayer by the Sioux Indians: You don't know a man until you have walked a mile in his shoes.

Someone understood this and practised and taught it in a unique way: A teacher named Jane Elliot teaches 8 and 9-year-old youngsters. In order to let them feel the meaning of Prejudice she attempted an experiment. She divided her class into 2 groups. One group were called Superior for one day, the others were Inferior. The outward distinction of each group was the color of their eyes. One day the brown-eyed were Superior, the next day the blue-eyed youngsters enjoyed this distinction. For one day the teacher found fault with the Inferiors constantly, calling them clumsy, stupid; the Superior group was allowed first in the room, first at the tap for a drink, first to get on the school-bus. Within a few hours the teacher noticed the Inferior group began to feel and act as inferiors, they had study problems, showed less ability. The next day the roles were reversed and the same symptoms were noted. Superiors soon showed resentment against the Inferiors for behaving as they did. It proved a strong point to both teacher and pupils — if you are discriminated against, you soon begin to feel inferior and also act that way.

The children truly "walked a mile in someone else's shoes", and knew him.

We can learn the Canadian Bill of Rights by heart, it is a beautiful set of principles, we can see 50 films on Prejudice and discrimination, we can join any group to fight it, but the fight begins deep in our own heart, where the seeds take root. How wonderful that God will forgive that sin too.

Your Neighbour.

## PULPIT SUPPLY

### PULPIT SUPPLY

The Duncan C.R.C. (Vancouver Island), B.C. will be in need of pulp supply, July 9 - 16 - 23 and 30, 1972. Please contact the Clerk Mr. John Berends, 1541 Maple Bay Rd., R.R. 1, Duncan, B.C. Phone 746-7676.

Required for July 30th, Aug. 6th and Aug. 13th,

### PULPIT SUPPLY

for the First Christian Reformed Church of Barrie. Ministers interested in preaching on these days while vacationing in the Barrie area, please contact A. Kloosterman, clerk, 86 Ottawa Ave., Barrie, Ont. 728-5485.

The Owen Sound Christian Reformed Church needs

### PULPIT SUPPLY

for the Sundays August 6, 13 and 20. Please contact A. de Boer, clerk, 621 - 11 Street West, Owen Sound, Ont. Tel. (519) 376-1746.

### PULPIT SUPPLY

If a minister or candidate or student could be in Medicine Hat, Alta. on Sunday, July 23, 30, Aug. 6, 13 would be kindly contact Mr. Bongaards, 637 - 1st St., Redcliff, Alta., phone number 403-528-8807?

The Collingwood Christian Reformed Church needs

### PULPIT SUPPLY

on August 6 and 27. Contact Dr. L. Praamsma, Poplar Side Rd., R.R. 1, Collingwood, Ont., phone (705) 445-3718.

The Bloomfield congregation is in need of

### PULPIT SUPPLY

for the Sundays July 9, August 13 and August 20. If you can help us out on any of these Sundays, please get in contact with Mr. John Heinen, R.R. 1, Picton, Tel. 393-5420.

The consistory of the First C.R.C. of Montreal, Que. will be in need of

### PULPIT SUPPLY

July 23, 30 and August 6, 13. Please contact the clerk, Mr. John U. Jellema, 4925 Nancy, Pierrefonds, Que. Phone (514) 684-2952.

### MINISTERS

vacationing in the Quinte District and who are willing to preach on one or more Sundays on August 6, 13, 20, 27, please contact the Ebenezer C.R.C., Trenton, % B. Greveling, R.R. 4, Trenton, Ontario. Telephone: 613-392-3134.

## DATA CENTRE

- July 1-3 Family Conference at Vyee Lake, Telkwa, B.C. Speaker Rev. H. Van Andel from New Westminster. Subject: The Good News — Living the Good News and Sharing the Good News. Sponsored by the Skeena and Bulkley Valley Chapter of the A.A.C.S.
- July 7-9 Friday Eve. Film 9 p.m. Sat. Eve. "Salem" explained by Rev. J. Van Harmelen, 8 p.m. Sunday Eve. service led by John Esser, 7 p.m. Lakewood Chr. Conference Grounds.
- July 9 Hollandse Kerkzangdienst, Chr. Ref. Church, New Westminster, B.C. Ds. L. Slofstra voor-ganger. Komt U ook?
- July 14-16 Friday Eve. Film 9 p.m. Sat. Eve. "Evangelism Thrust" explained by Rev. John Van Till, 8 p.m. Sunday Eve. Service led by Rev. J. Nutma, 7 p.m. Lakewood Chr. Conference Grounds.
- Aug. 18-22 Young Calvinist Convention at McMaster University, Hamilton, Ont. Theme: God Power.
- Sep. 1, 2, 3, 4 Reformed Fellowship Youth Conference, Bolton, Ont.
- Sep. 8, 9 Conference of Youth Evangelism Services, King City (Marylake). Speaker: Mr. Tom Horlings. Topic: "The changing family pattern". Six practical and informative workshops.

- Aug. 4-7 AACS Ontario Study Conference, Niagara Christian College, Fort Erie.
- Aug. 4-7 AACS Alberta Study Conference, Alberta Evangelical Camp, Didsbury.
- Aug. 30, 31 AACS Teachers Conference, Seattle, Washington.
- Sep. 1-4 AACS British Columbia Study Conference, Columbia Camp, Cultus Lake.
- Sep. 22-23 (tentatively) AACS Pennsylvania Study Conference, Pinebrook, Stroudsburg.
- Sep. 29 - Oct. 1 AACS Minnesota Study Conference. Location to be announced.
- October 6-8 AACS Michigan Study Conference, Camp Geneva,, Holland.

### TENTATIVE SCHEDULE CHR. MUSIC BAND "DE BAZUIN" FROM HOLLAND

- July 2 Concert at Gage Park in Hamilton, Ont. in afternoon. Reception and dinner in evening.
- July 3 Concert in Burlington, Ont. — evening.
- July 4 Concert at Cathedral High School, Hamilton, Ont. (evening).
- July 6 Tiger Cat Football Stadium in Hamilton, Ont. — evening.
- July 8 and 9 Ottawa.

## TEACHERS WANTED

The Calvin Christian School of Victoria, B.C. invites applications from

### PRIMARY TEACHERS

for its combined grade one/two to fill the vacancy for 1972-1973. Send your inquiries or applications to Mr. J. Peereboom, Chairman Ed. Comm., 530 Broadway Ave., Victoria, B.C.

The Timothy Christian School of Rexdale, Ont. will need

### ONE TEACHER

for intermediate grade. Applications to be sent to Mr. K. Bergsma, 28 Elmhurst Drive, Rexdale, Ont.

### Lambert Huibingh

Accredited Public Accountant and Auditor Commissioner for taking Affidavits

1 Wellington St. E. AURORA, ONT. Telephone: 727-9797

## HI NEIGHBOURS!

A few weeks ago I read a poem which was rather unique in its message. Perhaps it will touch you too. It is entitled:

### WHAT COLOR?

by Bonnie Minford  
What color are your eyes?  
Brown, said Sue.  
What color is your skin?  
That's brown too.  
Are you all brown then?  
No, said Sue.  
On the inside  
I'm the same as you.  
Are you sure? Really sure?  
Without a doubt.  
Love is the same color  
Inside or out.  
Sue, what's color?  
Please tell me.  
I don't know how to tell  
For eyes that can not see.

It really left me thinking how strange it would be, if we didn't see the brown or white of skin, the slanted eyes, the dark complexion with the straight hair, or the very fair with blue eyes, would we lose some of our prejudices? There is a saying: What you don't see won't hurt you. Is that really true in the case of prejudice?

Scientists agree that we are not born with prejudice. This characteristic is acquired from behaviour of parents, expressions of disgust, by forbidding certain associations, by their choice of observations; teachers and others also help us to learn prejudice. This is usually done unconsciously, but children will imitate. As parents we will all agree I think that we observe in ourselves certain qualities which we disliked in our parents.

The popular belief is still with us today that white people are a superior race, yellow and black are inferior. Scientists have disproved this myth long ago. Each race has its quota of brilliant minds as well as individuals of lower intelligence.

The apparent difference lies in the opportunities for training and development. Several weeks ago a special documentary was shown on TV about ancient tribes who still live very primitively. They nevertheless have the remarkable knowledge of mining copper and heating it to such a degree that it is refined, shaped into tools of their trade and trinkets, all by hand.

They weave clothing on a fine loom out of raffine which they collect themselves. The finished articles are attractive, colourful, well fitting and extremely long-wearing. They are a happy people, content with what they have, curious about the visiting white men but not envious to have his comforts. From the remarks the visitor made I was beginning to wonder who envied who.

Since the days of colonization this attitude of a superior race has resulted very often in exploiting other races or cultures for economic advantage. Political domination still fosters feelings of superiority.

The word discrimination has been used so often in the last few years, one would think our extremely well developed countries had been able to find a solution. All of us who are foreigners by birth could relate experiences where discrimination was practised against us as a result of our background. We were enough like

the citizens of this country that when our language barriers disappeared along with our foreign overcoat, we were more or less accepted. And yet, you only need to knock at doors and say: "I represent the Christian Reformed, Canadian Reformed, Reformed or Free Chr. Reformed Church" or sometime soon we are referred to as the "Dutch Church". Similar prejudice is expressed for our Canadian Christian Schools.

We are tolerated, and often not accepted. How much worse for those whose skin is not going to change colour, or whose eyes will not straighten, and so must live with the rebuffs, even insults and rejection all their lives.

If we look honestly into our own hearts, how often do we find a certain amount of prejudice there? Is anyone completely free? I don't believe we are, and the feeling creates tension and inner conflict. Having experienced it myself why do I feel prejudice toward an individual or group? God forgive it. How often is my prejudice a result of being incorrectly informed. Personal contact among people of different origins and faith on a friendly basis, is one of the most effective means of breaking through prejudice and promoting understanding.

Much is being done by way of TV, radio talks and workshops on intergroup relations, to bring about direct contact among groups. In our country a number of events of this kind are held annually. People from varied racial, ethnic, religious and cultural backgrounds come together to discuss their common problems and to participate in recreational activities. Among examples have been the conferences on French-English relations sponsored by the Canadian Council of Christians and Jews with the cooperation of other organizations, at Camp Otoroke, Quebec and Winnipeg as far back as 1963, other organizations have sponsored meetings and conferences to improve understanding between Indians and non-Indians.

Some community projects might be undertaken to help newcomers and members of minority groups into the Community. The Welcome Wagon is a good beginning. There could be information programs on people of various ethnic groups — exhibitions of folk art, folk festivals in which all community groups participate, receptions for new citizens.

Newspaper and radio, and T.V. programs can help so much to make us aware of the various ethnic groups in the community, with their interesting background, culture and talents.

Young people's organizations might arrange visits to the ethnic institutions of the community or arrange meetings with young people's clubs of these ethnic groups.

## CALVINIST-CONTACT CHRISTIAN WEEKLY

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## THE LORD'S DAY

One of the items on the agenda of the Reformed Ecumenical Synod, which will meet this year in August in Sydney, Australia, is a report on the Sabbath issue. The RES, when it met in Lunteren, Holland, in August 1968, appointed "a committee to study the Fourth Commandment in its exegetical, doctrinal and pastoral aspects in order to provide a basis of agreement among the various Reformed traditions." This committee has studied this issue, but did not come to a mutual agreement. The RES of 1972 will have to deal with two reports, one made by four members of the committee, and the other one by three members.

It should be noted that the Reformed Ecumenical Synod is comprised of reformed churches from all over the world. The study of the "sabbath issue" was not meant therefore to give guidelines to the church in the U.S. only, or in the Netherlands, but all over the world, whether the church is located in Korea or in Africa or in Ceylon. The aim was to come to an unanimous accepted view on the Lord's Day.

The fact the study committee did not come with an unanimous report gives reason to fear that the Synod of the RES-1972 will also be divided on this point. That would be regrettable, since agreement on the observance of the Lord's day is important. Even the French philosopher, Voltaire, was convinced of that when he advised to take the Sunday away and Christianity would crumble as a result.

We certainly do not hope that the RES will deal with the subject as a theological debate. Observance of the Lord's day is not theology but very practical christianity. When God had finished His creation, He set a day aside to take pleasure in the work of His hands. And that is what He wants His children to do. We make a caricature of the Lord's day if we only know of things we are not supposed to do on Sunday. In many christian families the Sunday is a day of boredom, but God wants us to have a day of delight.

When Jesus came, He did not come to undo the law, but to fulfil it. In Christ the creation of the Father has been restored. Humanly speaking it must have been a moment of tremendous joy, when Christ on the cross finally said, "It is finished". That joy God wants us to share with Him, always, but especially on the Sunday. It is remarkable how many miracles of healing were performed by the Lord Jesus on the Sabbath. That was completely in line with His mission: the restoration of life. As if He would emphasize that, He healed on the Sabbath.

The Sunday is not something negative: what may we not do. That is just what God hates! Read what Isaiah (ch.1) had to say to people who kept the Sabbath that way, "...Incense is abominable to Me; likewise the new moon and sabbath..."

God wants believing christians on His side. He delights in His creation, that is His joy. And He delights in the re-creation, and He wants us to see what He really did in sending His Son. This must be a source of the deepest and most thankful happiness. He wants that in us all the days of our life, but especially on the Sabbath.

If we find that too extreme, too unreal, too impractical, then we do not realize that we ourselves stand in the way of the full communion with God. He does not want us legalistic, He wants us to be free in the freedom of Christ. Man has not been made for the Sabbath, but the Sabbath is made for man (Mk.2:27), so that man could rejoice in His Father.

Such a view should indeed be worldwide, because such is a Sabbath for all God's children. And it is true what the Heidelberg Catechism says, that we should start the eternal Sabbath in this life already.

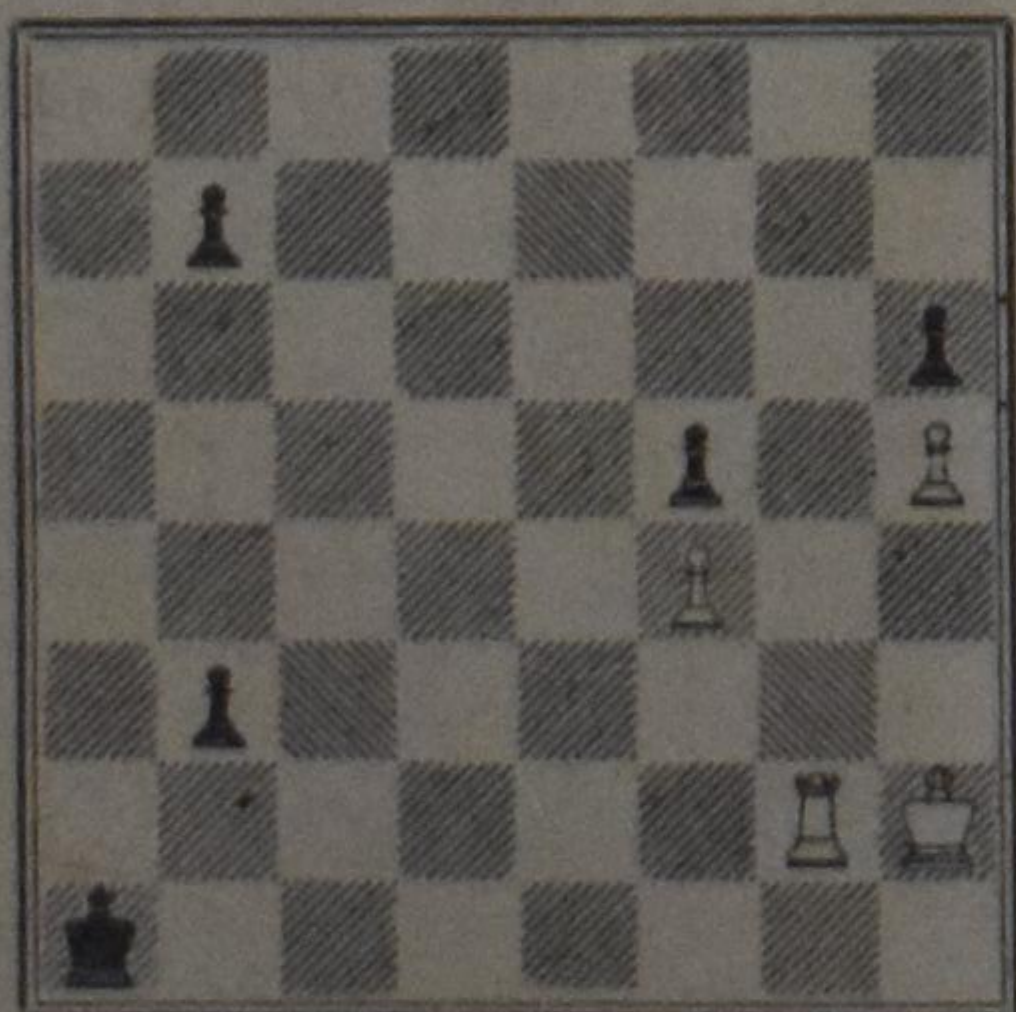
D.F.

## Let's Play Chess

Editor: Charlie Hess

### FOR YOUR ENTERTAINMENT

Let us have a look at this ending made up by Dr. G. Kissing in 1921. It is very instructive for every chess player.



In this position W's R seems to be amply offset by B's QN6 Pawn. White has no winning chance even if he can get both of B's N-P's in exchange for the R; what is more, after 1. R-N7, P-N7; 2. RxP, P-N8/Q; 3. RxQ, KxR; B has a won end game. You may check it if you want. But still there is one hidden move that turns the scales in W's favour.

1. R-N5!! A total directing sacrifice since it accomplishes not only the driving off of B's R-P but also drives it precisely to its KN4 within slaying distance for W's B-P.

1. —, PxR; The acceptance of the sacrifice is forced, for after 1. —, P-N7; 2. RxP, P-N8; 3. R-N6 wins; or after 2. —, P-N8/Q; 3. R-N5 ch, K-N7; 4. R-N5 ch, K-B7; 5. RxQ, KxR, white's BP is also the first to queen.

2. P-R6, P-N7; 3. P-R7, P-N8/Q; B's Q is sooner or later to be exchanged off and then W's remaining P starts its triumphal march. 4. P-R8/Q ch, K-R7; 5. Q-QR8 ch, K-N7; 6. QxP ch, K-B7; 7. QxQ ch, KxQ; followed by 8. PxP and easy win. Never give up any game before you know for sure that there is not any hidden move as was in this case, which could bring you a win instead of a loss.

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## TELL IT LIKE IT IS

By GERTRUDE HAAN \*

There's one thing everybody agrees on today — old as well as young — and that is: change is affecting every area of life. But probably few of us realize how much change has affected the discipline of writing in the past seventy-five years. Some kinds of writing that used to wring the tears from our eyes now make us laugh instead. And what used to pass for a very dignified and impressive discourse may sound to modern ears like sheer pomposity or wordiness.

I'd like to quote, for an example, the introduction to an article that appeared on the Young People's Page of *The Banner* in 1889. It's a typical article of its kind.

"Let those that name the name of Christ depart from the iniquity that cleaveth to opinions. This is a sad age for that: let opinions in themselves be never so good, never so necessary, never so innocent, yet there are spirits in the world that will entail iniquity to them, and will make the vanity so inseparable from the opinion, that it is almost impossible with some to take in the opinion, and leave out the iniquity that by craft and subtlety of Satan is joined thereto."

Well, that was the Young People's Page of *The Banner* eighty years ago.

But don't jump to the conclusion that this was only *The Banner*, or other religious publications. Such tedious, involved, and abstract writing was typical of other magazines too. Here is a sample from the *Ladies' Home Journal* of the same year — an introductory sentence to an article on "Marriage and Money":

"The spirit of the age is iconoclastic and although I put forth no plea for idol worship, yet some of Ephraim's spirit still possesses me and I lift up my voice to beg that at least a modicum of the blessed credulity that was ours when children, should be suffered to remain with us."

An introduction like that would have about as much chance with the *Ladies' Home Journal* today as a fish has of flying.

We might ask ourselves, What's happened to writing in the past seventy-five years?

Anyone who takes the trouble to browse through some old magazines of fifty or more years ago (you can find them at your public library) can see at once that quite a bit has happened in the writing field.

But you can summarize these changes by saying that writing today conforms much more to the patterns of common speech. In other words, it sounds much more like talking.

That's not surprising when you think of it, because communication by word of mouth is after all the primary form of language. So it stands to reason that to communicate well by means of the written word, a person should use his ear and hear what he is writing.

\* Miss Haan is Assistant to the Editor of *The Banner*, and winner of several awards in writing.

This doesn't mean, of course, that we can write exactly the way we talk. If you've ever taken a conversation on a tape recorder, you know how full our speech is of incomplete sentences, interruptions, and just plain rambling.

The idea, rather, is to give an illusion of reality. Writing today, to communicate successfully, must sound real. We have to "tell it like it is" if we want to get through to the people of our generation. We must, above all things, sound natural.

Now one thing is sure, if you want writing to sound natural in this day and age — if you want it to sound like people of the 20th century really talk — then it will by all means have to sound informal. Nothing sounds quite so old-fashioned today as the high-flow oratory and flowery or sentimental language that was the vogue half a century ago. In fact, there are a group of drama students from Hiram College in Ohio who have spent a number of very successful summers performing 19th century tragedies for the public — not so that the audience may weep, but rather that they may laugh. For the tragic plays of yesterday sound so hilariously melodramatic and artificial to modern ears that the audience finds them overwhelmingly funny.

Now when we say that writing today should sound informal to be up-to-date, that doesn't mean we have to use the jargon of the street or hippy language. Each person has his own way of expressing himself — his own style — and some of us are more reserved or more reflective than others.

But it does mean, for one, that we will have to keep our sentences and paragraphs reasonably short and simple. No matter which of the mass media is our channel of communication — magazines, TV, radio, or papers — we will have to avoid long, complex sentences, clause upon clause. People just don't have that kind of time today, nor the inclination. Everything is geared to speed. So if you want to get through to your readers, you'll have to make it snappy.

Another thing to watch in achieving informality: don't suddenly switch gears when you put pen on paper. It's surprising how many people do this. They will speak in a perfectly natural, informal, and interesting manner — adding all sorts of human-interest anecdotes and concrete examples — but as soon as they begin to write, the naturalness vanishes. Suddenly they turn bookish and stilted, as if writing were somehow a far more formal means of communication than ordinary speech. One feels like saying to them, Please, stay human! The world, you know, is full of impersonal jargon today — everyone feels more or less like a statistic at times — but it's mighty short on fellowship. So make your writing sound like one human being talking to another, and you'll dissolve a lot of barriers at the start.

So you say, Okay, to be up-to-date when I write I have to sound informal, as if I'm talking. I can't go bookish and switch gears. I have to sound human. But even

at that, how can you be sure you'll be heard? Any writer in the 20th century has to face tremendous competition — television, transistor radio, flashy magazines, sensational paperbacks, avalanches of circulars. . . .

It's evident that if we want our writing to stand a chance of being read, we'll need to have — besides informality and the human touch — a certain aliveness, virility, vividness.

The vital question is, of course, How do you get that way?

When it comes to vividness in writing, there are especially two things to remember. One: use action verbs wherever possible. And second: use concrete nouns as much as you can and don't overdo the abstract ones.

I can just about hear somebody say: But how can you express abstract ideas — ideas of relationships, causes, and such things — in action verbs that appeal to the senses — verbs like jump, fly, explode, shout, sting, or what not.

Well, nobody denies, that abstract verbs — and verbs of being — have their uses. Verbs like think, allow, be, consider, define. We couldn't do without them. They are especially necessary in explaining ideas that are perceived through the intellect.

But the point is that to get through to readers today, the more we clothe our ideas in the flesh and blood of human experience, the more chance we'll have of being heard. So take a look at your writing a second time. Does it have too many motionless verbs — verbs like is, was, has, and were — and does it have too many Latinized or abstract nouns — nouns like relationships, elements, concepts and areas? If so, something is wrong. Keep your abstract ideas. But put some flesh and blood on them. Give them nouns and verbs that appeal to the senses. Create an image. Write something that people can hear and see, as well as think.

The Bible, you know, is full of such vivid imagery. Take the prophet Isaiah, for instance, when he describes the future of Zion. He doesn't write about heaven in abstract terms. He doesn't describe some kind of vague ethereal blessedness. But this is what he says:

"Then the eyes of the blind shall be opened, and the ear of the deaf unstopped; then shall the lame man leap like a hart, and the tongue of the dumb shall sing for joy. For waters shall break forth in the wilderness, and streams in the desert. . . ."

But there's something more important in writing than vivid language — something far more important than action verbs and concrete nouns. If the message we want to convey isn't first of all a vivid one, all the colorful dressing in the world won't disguise the fact that we have nothing to say.

How, one might ask, is that possible, when we are trying to convey the gospel? Is it really possible for a person who communicates the truths of God and the principles of right conduct to speak in platitudes — to say

things that are simply trite and commonplace?

How strange it is that the answer should be Yes!

But it's simple: just write something that everybody knows already, and say it in the same old way that it's always been said — and there you'll have it: a platitude. For example, here is one: "It is a spiritually profitable experience to go to church on Sundays." Or this: "Children who disobey their parents cause a lot of trouble in the home." The dictionary, by the way, defines a platitude as a flat or trite remark that is made with an air of importance or novelty.

One might object that most of our readers have heard the gospel already. And so, surely, you can't mean that we're dealing in platitudes when we write about Christ and His salvation!

Well, now we're coming to the rub. Actually, we can write these gospel truths in such a way that they make no vital contact with our readers. How? Simply by failing to relate them to the reader's situation — to his needs and hopes and fears. If we don't make Christ real to our readers in the concrete situation in which they find themselves, there will be no communication. We'll shed about as much light as a lamp that isn't plugged into the socket.

Relevance is what they call it today, and some people think the word has been much abused. But call it what we will — unless we tie in the teachings of the Bible with 20th century people and up-to-the-minute experience, we will be talking to the air.

The Bible, after all, speaks to us in such relevant language. The inspired writers wrote for the people of their own day in terms of their very down-to-earth human experiences. They always tied the abstract to the concrete. The Bible doesn't use the phrase "total depravity," for instance, but it told the people of its day very plainly what sin is in the story of the Fall, in the unvarnished facts in the book of Judges, and in its candid revelation of the sins of the saints. It doesn't talk either about supralapsarianism or soteriology or any five-syllable words like that. It pulses, rather, with such ecstatic, yet concrete expressions as "Who shall separate us from the love of Christ? Shall . . . persecution, or famine, or nakedness, or peril, or sword?"

Being relevant in our writing means two things.

1) It means that we must enter imaginatively into the experience of our readers and speak their language and meet their needs. We must know who we are addressing, and we must know the social environment in which our readers move.

2) And second, it means that in telling stories we must enter imaginatively into the experience of the characters we write about. We must identify ourselves with them — with their thoughts, their feelings, the times they lived in. And then, in turn, we must relate this to the experience of the child, youth, or adult whom we are trying to reach.

In other words, if we really want to "tell it like it is," then we must clothe our writing in flesh and blood.

That, after all, is the way God speaks to us, and we can do no better than follow the divine example. When He wanted to talk with man — when He chose to reveal Himself — He sent us His Son: born of a woman, crucified on a cross. And now by His Spirit He enters into every particle of our daily lives. He's so terribly real. He's the farthest possible from an abstraction.

I think there's a tremendous lesson in communication for us all in those words from the gospel of John where he says: "And the word was made flesh, and dwelt among us."



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# WAS JOHN CALVIN A REVOLUTIONARY?

(1)

It was almost unavoidable.

As much as Calvin in a former decade of our century was called the great ecumenical theologian<sup>1)</sup>, so much is he now called a revolutionary theologian.

That term is not new, as a matter of fact until very recent times it was customary among R.C. historians to describe the Reformation as a great revolution against the Catholic Church, and the leaders of that revolution were Luther, Zwingli and Calvin. And in the former century some great historians wrote about the alleged connection between the Reformation and the (French) revolution; one of them even declared that the Reformation and the Revolution were essentially one. Only imagine: the Reformation with its: "Soli Deo Gloria", and the Revolution with its: "Ni Dieu ni maître"<sup>2)</sup> essentially one.

The famous Dutch Christian statesman Groen van Prinsterer wrote about this historical misconception: "The Reformation could not be the cause of the Revolution, because it started from an opposite principle; the principle of a common faith, not that of a variety of human sentiments; the principle of the infallibility of the Revelation, not that of the supreme power of reason; the principle of the Sovereignty of God, not that of the sovereignty of man."<sup>3)</sup>

And if anyone would be inclined to say: "Well, after all Groen was himself of Calvinist and therefore not impartial in his judgment", — I would like to point to the judgment of a man who certainly was not a Calvinist, the great German sociologist Troeltsch who wrote about the ideas of Rousseau who has been called the father of the (French) Revolution and who, according to some, practised the principles of Calvin; Troeltsch wrote about the thinking of Rousseau: "It has nothing to do with the spirit of Calvinism; indeed, it is the complete opposition to it."<sup>4)</sup>

And now I mentioned the name of Rousseau I want to draw attention to a recently published book with the title: *The Constructive Revolutionary* John Calvin and his socio-economic impact, written by Prof. W. Fred Graham (Michigan State University).

In many ways this is a very remarkable book, in many ways it is even very worthwhile reading, showing a thorough knowledge of the life, times and tremendous impact of John Calvin.

But one of the most remarkable features is the case with

which Prof. Graham connects the ideas of Calvin with those of Rousseau.

The first chapter of this book bears the title: *The First Genevan Revolutionary* who is identified as John Calvin; and the second one is Jean Jacques Rousseau, of whom Graham writes: "Calvin has succeeded to a great extent in imposing his print upon the religious and social life of Western Europe" excepting only his beloved France. And with Jean-Jacques a new Genevan revolutionary was preparing the minds of men for the second instalment of that revolt. — The revolution of Calvin had finally found its French leaders (in the revolution of 1789), even if the were partially ignorant of their own original inspiration." (p. 24).

To which highly original, but also baffling conclusion this way of thinking the author leads, is evident when he tells us at the end of his book: "The initiative for salvation is always with God, hence Calvin was correct in allowing God's election to take care of heaven, thus freeing man to take care over earth". (p. 242)

And in the same vein: "It was the religious revolutionaries of whom Calvin became the leader who first affirmed the world" then began to dominate it, and have in our day apparently terminated man's need for God." (p. 202)

And again: "In exalting the society far above the individual, Marxism flies in the face of most Western revolutionary thinking since the Reformation. But both Calvin and Rousseau expressed clearly enough this same tendency for us..." (p. 209)

I wrote in the beginning that this way of thinking was almost unavoidable. The word "revolution" is very fashionable, also in modern theology; "the theology of the revolution" is one of the features of our time; in my youth I knew already several Marxist and communist theologians, one of them once asked his congregation to sing the communist battle-hymn: *The International*, at the end of the worship service; but in this last decade the theological support (both in Protestant and R.C. circles) of revolutionary movements has become more outspoken; in that framework the characterization of Calvin as a revolutionary is well-fitting.

Of course it is pretty hard to draw a picture of Calvin as a real revolutionary in the modern sense of the term.

Therefore Prof. Graham imme-

diately qualifies his judgment by calling the reformer "a constructive revolutionary."

In my view, however, this qualification is not very helpful; which revolutionary does not want to be called constructive? Even anarchists dream of a coming paradise. The author himself is troubled, not to say burdened, by the terminology he has chosen; he is often more of the less hedging. He writes that Calvin would have understood many of the revolutionary people of our time; but that he was also conservative: "he wanted to uproot evil and usher in a new age based on the old,

without destroying society." (pp. 25, 26)

Later he writes in the same vein: "In practice Calvin would allow no rebellion at all, not once advising anyone to raise the sword against a monarch. Hence I have called Calvin a revolutionary — but one who did not wish to rip asunder the fabric of society." (p. 61)

And he comes very close to the real intention of the lifeworld of Calvin when he quotes H. R. Niebuhr who wrote that Calvin wanted Christian faith to "transform culture." (p. 64) He feels free, however, to follow Tawney who spoke of Calvin's "cannon balls of Christian Socialism" (pp. 175, 196); although at another place he calls the reformer not a socialist, but a pragmatist. (p. 144)

In spite of all the very good elements of the study of Prof. Graham it is a pity that he took this line, which as a matter of

fact unavoidably must lead up to must move man to glorify Him. In a time when thousands in different countries were in favour of communist ideas, when communism was a public contagion, he showed in one of his most brilliant polemics the wrongness of this error." (p. 305)

I regret that no due attention was paid by Prof. Graham to Calvin's relation to the Communist movements of his own time. The Dutch Prof. P. A. Diepenhorst wrote a chapter in his book "Calvin and the Economy" (1904) on this topic, in special reference to Calvin's judgment on the movement of the Anabaptists and the Libertines of his days; and his conclusion was: "With great emphasis and unmistakable talent Calvin refuted Communism. In a time when a host of errors concerning private ownership were the order of the day, he based with great steadfastness the ownership-rights on the only true foundation, on the dominion over creation granted to man by God and which

Calvin was not a revolutionary, he was an anti-revolutionary.

But it is true that he was full of constructive ideas which were founded on his strict adherence to the Word of God and reformed not only the church but also society.

Louis Praamsma.

<sup>1)</sup> Cf. the important dissertation of Dr. W. Nijenhuis: *Calvinus Oecumenicus*, 1959.

<sup>2)</sup> No God and no master.

<sup>3)</sup> *Ongeloof en Revolutie*, ed. 1924, p. 152.

<sup>4)</sup> Ernst Troeltsch. *The Social Teaching of the Christian Churches II* (Engl. transl. 1960), pp. 910, 911.

## "BUILDING CONFIDENCE IN YOUR CHILD

REV. RALPH HEYNE

PINE REST CHRISTIAN HOSPITAL CHAPLAIN

Our subject today is "Building Confidence in Your Child." We talked a few weeks ago about self-confidence in adults. There still remains the question as to how to build up this confidence. In the normal process of growing up, self-confidence must be encouraged while the child is still rather young. As parents we often wish our children to have a variety of blessings; good health, good disposition, skills and intelligence. We are inclined to forget that one of the basic qualities of character that must be built early already in life is that the child may gain a sense of confidence in himself. One of the reasons we have tended to overlook the importance of this is that we haven't recognized what is required to build confidence in a child and know how early this must begin.

Generally we think of confidence as something the child will need when he goes to school, or when the toddler goes out into the world and meets the people in the neighborhood. But we have found out increasingly that confidence is built in the earliest days of infancy, when a child first comes into the world. The baby grows and develops in the mother for nine months where he is protected and safely enclosed and continually nourished. Then at birth he is thrust out into the world, out of that warm nest, but he still needs the same kind of protecting care; he still needs that warmth and frequent feedings as before. It's not possible to determine what a new born baby feels. We can't quite remember what we felt like when we were that young. A little child can often not express his feelings. There are certain feelings that do come out. There are times when he is tense and when he is anxious; there are times when he is quite angry. This is common in little children and they show themselves, show their character and personality in that way; but if the baby is allowed to be close to the mother, to feel the touch and the warmth, to know that when the mother is there he can feel that he is safe; that there is a calmness and quietness about the relationship that he knows that all of his needs are going to be satisfied. Then a child usually becomes a healthy and a happy child, because after all, when all of these needs are fulfilled, he feels secure. Actually, what a child must learn when he is still young is to enjoy living and to enjoy being himself, and being in that particular situation where he finds himself in the family.

The feeling must be one of stability, of being able to trust, of having certain expectations which he knows will be fulfilled, and so he gains confidence and establishes inner stability, so that he is well aware of the fact that his needs are going to be supplied and that he need have no fear. So in the very first year of life a child establishes a pattern of emotional reaction that will also control to a large extent his later living and learning. He may become more and more irritable. He may cry because he has pain, or like some babies have colic or something of this sort; and every time he does this, there is an opportunity for learning, for developing either stability or instability, because he must learn through these various experiences already early in life. It's indeed tragic to see how many children and toddlers run about timid, fearful, afraid. Every time a new experience comes along or a new person comes into their life, they shrink and they hide behind their parents, or they retreat to their private lives. In this way a child must learn gradually to reach out, to see others, and to see a different environment and to be able to feel secure in whatever environment he finds himself. You see it in children who when the mothers would leave them in our home they would raise quite a fuss because they didn't want the mother to leave them even though they felt quite secure in the presence of grandma. At the same time this is one of the processes by which a child gradually gains security, that he knows that he can trust not only his mother, father, brothers and sisters, but also that he can trust a babysitter or that he can trust his grandparents or that in some

## Pastoral Counselling

way or another he can learn that others too are not going to mistreat him but that he is safe and secure. For that reason it is so important that parents do teach their children that they learn to have a sense of security, not only when mother is there but also when others are around. It takes some doing to develop this, but it is important.

I think also that some parents, as children grow up, they tend to bargain with love. When a mother tells a child that she will not love him if he disobeys, she is giving conditional love when she should be giving an unconditional love. The mother who appeals to a child to do this or to do that if you really love me; she is exploiting the child's anxiety over the possible loss of parental love. What a baby needs is unconditional love. A child must know that no matter what kind of behavior he exhibits, he is still going to be loved. It doesn't seem like much of a difference, and some people can't see the difference; yet to me it makes a world of difference if a mother says to a child, "I don't like what you are doing, but I still love you," or if parents say to their child, "You are bad; you are a bad boy." Now to me, using that kind of statement of telling him that he is a bad person doesn't help much in gaining confidence and security. It's like the mother who finds her boy taking money out of her purse, now, she can rebuke him for stealing, but if she comes to him and she says, "You little thief; I'll get even with you," this is quite a different story. Just because he takes money out of his mother's purse doesn't necessarily make him a thief. He may be a child who steals but he is not necessarily a thief. In dealing with our children I think we must show our love, even though we can disapprove of what they are doing.

There are also parents who have learned that docile submission imposed by authority can keep a child in check. Some parents feel that this is what they must do. They have to break the will of the child, as they say. "You can't let a child do whatever he wants to do." I agree that you cannot let a child do what he wants to do, but if you break his will completely, you've robbed him of that little bit of security that he may already have. Confidence prepares a child for life. A little boy who has become mama's boy, mama's darling, when he goes off to school he meets with other children, where he will face new situations and sometimes disturbing experiences. If he is a mother's boy he is going to be scared and he is going to cry the first day he goes to kindergarten. But if he has gained confidence and built up his courage and knows that when he comes back home his mother is still going to be there and still going to love him, he can go without particular fear. This is also true in adolescents. They have to learn at that stage in life that they can no longer cling to mother and to dad. There must be a sense of dependence and yet at the same time they learn independence. And in their independence they learn courage and confidence. Often, too, when parents are so insistent about instant obedience, you will find that they are basically rejecting their child and they are not allowing him to grow up, but they are trying to make him grow up.

If we love our children and try to deal with them on the principle of love, we do not have to build hostile children who have to react in hostility to the authority of parents, but we can find a loving response within their souls, the kind of love that leads to confidence. Above all, I feel that if parents learn to show true love to their children through acceptance, no matter what they may do or what they may say, that we don't reject them, then they also are able to find more confidence in themselves and confidence in God, for these two always seem to flow together into a beautiful unity in the life of a Christian.

OUR THOUGHT FOR TODAY: We all need a unifying principle that is strong enough to bind life into one great whole. This principle is not a doctrine or a creed, but is found in a person, is found in a pathway or surrender to the inescapable Christ. When we bring every thought in captivity and obedience to Christ we will find unity in a heart that is torn asunder by conflict.

## Discipline in Politics

NACPA, the National Association for Christian Political Action, will hold its annual political Congress this year at Grand Haven, Mich. on July 26-28. "Discipleship in Politics: Justice and Liberty Under Christ" is the theme of the Congress.

NACPA's position statements on Abortion and on Educational Freedom (equality of tax support to all schools) will be presented. Panel and general discussions will follow the presentations.

Mr. Rex Downie, Christian lawyer from Beaver Falls, Pa. who is

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preparing a test court case challenging the injustice of government support to one religious school system (the Secular-Humanist public schools) and not others, will speak at the Congress. On the abortion question, Dr. Edw. Y. Postma, a Grand Rapids obstetrician known for his pro-life stance, will be one of the panel members. Dr. Joel Nederhood, well-known radio minister of the "Back to God Hour," will give the banquet address, "The Choice in '72."

NACPA was formed in 1970 out of the former Christian Action Foundation. NACPA is an organization of Scripture-believing Christians who want to bring a distinct Christian witness to law-making and government.

NACPA does not describe itself as a political party, but as a Christian political movement to rally God's people and give distinct Christian leadership in civic affairs.

The registration fee for the Congress is \$10.00. That includes the cost of the Thursday evening banquet.

More information about the NACPA Congress can be obtained by writing: NACPA, Box 185, Sioux Center, Iowa 51250



# Report on the proceedings of the Synod of the Christian Reformed Church June 1972

## PART II

Perhaps it is fitting not to follow exactly the chronological order of the issues discussed and decided upon in this second report. During this week major issues have come before the assembly and they have had the attention of a host of people inside and outside of our church. Number one issue no doubt is report 44, as it is commonly known in our circles.

### Report 44

Let me say that from the very start it became very evident that the hang-up, if any, was going to come at this point.

A whole evening had been set aside by the president of Synod for this matter to be discussed and debated from every angle. I believe that the members of the Christian Reformed Church, present for the occasion, have never heard or seen anything like it.

First of all the floor was given to the advisory committee to introduce their recommendations to the Synod. That advice was simple: accept the conclusions of the report as guidelines for understanding the nature and extent of Biblical authority and for further discussions on that point. After that the floor was given to Prof. Hoekema, advisor to this committee. He pleaded with the Synod to accept the report as a major contribution to the furtherance of the Reformed understanding of the Bible. Study committee members, who had spent many hours and days on the formulation, were also given the opportunity to express themselves before anyone could enter the debate.

### The Big Question

When the floor was opened for discussion and debate, the big question, central to all further discussions, was raised: Is it true that the authority of the Scriptures rests not only in its divine author, but also in its contents, which are of a redemptive nature admittedly.

That placed us before the very heart of the matter; at this point the opinions in our church became polarized. Here is where the editor of the Banner spoke about oil and water, two ingredients which do not mix.

We can only wish that everyone in our denomination who has the slightest misgivings on this point could have been present. For more than three hours the debate rolled to and fro on the floor of Synod with one of the finest displays of simple but high quality Christian scholarship exhibited before church and world alike. Every effort was made to address the matter before the house without any attempt at evasion; there were no punches below the belt. After lengthy debate several things became clear:

We were all after the same thing: to shut the door to any influences of what is popularly called Kuitert theology.

We were anxious to state this clearly to the Reformed Ecumenical Synod and to the Reformed churches in the Netherlands.

We wanted to address ourselves to our own constituency on these points so as to allay fears and suspicions.

We wanted to make it clear to Christian Reformed people one and all that we stood tightly together on these matters but declare also that we could not possibly regard the Scriptures as a collection of statements regarding moral behaviour alongside the proclamation of the Christ.

### God Provided Unity

Thus we became convinced that we were basically agreed; all that remained was how to say it in such a way that everyone could understand. Minor changes were made in the exact wording with hardly any debate. Instead of polarization God provided unity amongst delegates who indeed had been poles apart at the time the discussion began. With a huge majority the report and its recommendations (with editorial changes) were accepted and at the re-

quest of the reporter for the committee of advice, a standing ovation was given to the study committee for tremendous work and its fantastic contribution to the Reformed faith which is so precious to all of us.

Our church has been refreshed and revitalized; the sky has cleared and suspicions are gone. Delegates who had serious doubts were "converted" and now face the task of telling their congregations the reason for a change of heart. That will not be easy: you had to be there to sense the full impact of that happening.

Now, with God's help we can proceed anew. There is no substance to the charges made in several quarters that there was a snake in the grass. A huge barrier has been erected against the misuse of the Bible and the further growth of Neo-Pentecostalism in our midst.

A.A.C.S. views and their possible influence upon the report were frankly discussed, but we only came to the conclusion that several of these issues, while part of an on-going debate, could not stand in the way of accepting the report wholeheartedly.

The conclusion of the matter, dear readers is this:

THE AUTHORITY OF THE SCRIPTURES RESTS ONLY UPON ITS DIVINE AUTHORITY; this authority extends to the Scriptures as a whole and to all its parts; this authority is redemptive in nature. All these aspects are inseparably bound up with one another and stand or fall together. But let it be clear once and for all that the authority of the Scriptures DOES NOT DEPEND on the contents of the Scriptures or the meaning thereof.

I report on these things at length for one reason: we are deeply thankful to our Lord that a report which seemed to separate us, has brought us closer together than ever before. Let the churches now receive it as such.

### Abortion

Another burning issue before the church did not meet with the same unanimity, sad to say. That has to do with the Scriptural evidence regarding abortion. There was of course complete agreement that abortion is a horrible thing at any time and under any circumstances. Abortion comes under the heading of the sixth commandment. We are also all agreed that one clear cut exception to the charge of murder enters in when the life of the mother is at stake. No disagreement so far. Now comes the crunch: IS THAT (mother's life in danger) THE ONLY EXCEPTION? THE ONLY ONE?

After many long and agonizing arguments, few from the Scriptures, but strongly supported by medical views, Synod came to the conclusion that there is indeed but ONE exception to the charge of murder.

All other considerations may receive loving and kind understanding, the sinner is not going to be condemned, but when all is said and done he or she is a MURDERER...

Why don't we think over the implications of that one for some time? What about the fact that the Lord alone is the Lord of the conscience when the Bible does not address itself specifically or clearly to this point. You may recall that with respect to divorce the Bible is very clear: except in the case of adultery. Do we have a similar clarity of the Bible in regard to abortion? The Synod says YES.

It is not likely that the last word on abortion has been spoken, even though Synod has made a valiant attempt to shut off the discussion.

### Other Churches

Then there is the long standing problem on how to get together with the Orth. Presb. church in USA and the Canadian Reformed churches. We are not doing very well in getting that problem solved, as a matter of fact we are further apart than ever before. Since the discussions get stuck on the point of relations with the Reformed churches in the Netherlands or on our stance with regards to the authority of the Scriptures, we have broken off these fraternal discussions until these clouds somehow disappear. We shall always be ready however to resume such contacts at the request of these churches. But there is no point in listening any longer to a record which got stuck.

### Calling of Ministers

There is going to be quite a change in the calling system of ministers. We are going to have an information service, staffed by three elders and three ministers, ready to provide churches with info which they request. No unsolicited information shall be provided by this committee. Ministers will be requested to fill out a questionnaire intended to lift the veil of secrecy which surrounds so many men of the cloth.

Ministers are also to free to indicate whether they would like to have a specific call to any church or any field of missions. Such action shall not be held against them; it is considered to be consistent with the ways in which the Spirit chooses to provide the church with ministers. Churches may advertise for ministers in the paper, even though some brethren felt that we should not move into the direction of mail order pastors.

Candidates for the ministry will also meet with a new situation. They are warned not to move into the parsonage of the calling church until they have passed their classical examination.

That examination itself is going to be altogether different. Their sermon will no longer be delivered on the floor of classis before a handful of highly critical listeners, but they shall preach in the regular worship service on the Sunday evening before classis meets. That's where a sermon belongs: in the congregational setting.

Candidates shall be examined by a team of 4 examiners chosen from all the classical delegates, not for the better part of a day, but only for a few hours. Two of these 4 examiners shall be sermon critics, the other two shall conduct the actual inquiry into the knowledge and soundness of the brother who aspires to the ministry of the Word and sacraments.

### Deacons

Many speakers became eloquent when the majority and minority reports on the status of deacons in major assemblies arrived on the floor. This question ties in with another problem: are the delegates to Synod present in their capacity as elders and ministers or simply as delegates from the churches? On the classical level it happens frequently that a deacon is seated with full voting rights as a delegate from a consistory.

All that of course is also related to the report on office and ordination which is found in the agenda of Synod 1972. All these items taken together make quite a ball of wax. Thus the decision was made not to consider the matter any further until it has been demonstrated that it would be practically feasible to delegate deacons to major assemblies with a mandate which fits their office and function.

### Sundries

There is going to be a proposed addition to the Psalter Hymnal, but the churches are requested to try these new songs out for a

while. I have an idea that this experiment will run into some snags. There are some impossible tunes in the new book and not a few high - brow expressions. Each church will receive two copies and is requested to send in its reaction to the committee. What, dear readers, would we do without all these faithful committees? We might not be able to sing at all.

Then there is the strange business of the lawsuit against the Timothy schoolboard and the involvement of the church in that affair because SCORR (Synod's comm. on race relations) provided some of the funds for the suit. Not much was said about that whole matter; synod decided to express itself as being sad it ever happened, glad it was all over and not mad at anyone.

Ministers' salaries are on the agenda for sure every other year. It was agreed that the minimum salary should be raised from \$7,000 to \$7,500. The children's allowance for children up to age 18 will be \$250 per child. No discussion took place, motion was passed unanimously.

The Quota for the ministers pension fund will be raised \$2.—, to \$22.—. According to insurance people its peak has now been reached.

Church help fund administrators desire some security in case they grant a loan to a congregation which decides to build or to expand. Since classis cannot be made responsible for the repayment of the loan, the committee may want to hold first mortgage on the new property.

Questions arose concerning the orthodoxy of Dr. Willis de Boer. No charges were laid and Synod decided to refer the prof. to the newly adopted report 44, pastoral advice, section E. If anyone has ideas that the current interpretation of Genesis 1-11 ought to be changed, such a person should submit these views to the church for approval first rather than disturbing the peace by just broadcasting them.

It would seem that report 44 has extensive application to all kinds of situations; praised be the day we accepted it.

The whole business of Classis Chicago North versus the Synod and vice versa was hopefully laid to rest. The appeal against the Synod was not sustained because they could not make a case, but Synod did not feel like pursuing the matter any further. The Timothy school has been sold and all the children, black and white, go together to the Elmhurst school. A pastoral letter was adopted and is sent to all the churches. Case closed.

Dr. de Koster was reappointed as editor of The Banner for a regular period of 4 years. A friendly discussion was engaged in concerning his duties and liberties

and after a while everyone was satisfied. From now on the editor will stimulate further discussions on matters of common concern and build bridges between the dissenting parties.

The quotas will amount to \$135 per family in the coming year; it is the first time in the history of the church that the level of a 10 million total has been reached.

The Wachter will be subsidized for a few more years, at the rate of 25¢ per family before the curtain is brought down on the old faithful one.

The report on Ordination and Office has been given back to the same study committee to work it out further and address itself to some specific questions. Next year you will hear more about that one.

Synod has also reaffirmed its position on lodges and has appointed a special committee to formulate this stance in modern language.

A new development took place in the Clinton situation. The committee appointed by Synod decided to take the side of br. Bakelaar's claim that there is no provision in the church order to terminate membership of people who were rebaptized, except by way of church discipline.

The Synod strongly challenged that stand and reversed the decision of the committee. The consistory was declared to be correct when it did decide to terminate the membership of certain Neo-Pentecostal members.

The reason for that sort of action is charmingly simple. The confession states that a person is received into the church by baptism. People who have themselves re-baptized as adults have thus been received into another church and have de facto resigned.

All the consistory does is to acknowledge that fact. Obviously,

## U.S. BIRTH RATE NEAR ZERO

WASHINGTON, D.C. (EP) — The dramatic decline in births which began last year has brought the U.S. population increase to the lowest level in history.

The drop pushed the nation close to a rate of birth that would be needed to bring about eventual zero growth of the population.

According to the National Center for Health Statistics, the birth rate was 15.8 children per 1,000 population in the first quarter of this year, compared with 17.6 per 1,000 for that period last year and 17.3 for all of 1971. The estimated average number of children of women in the child-bearing ages declined to 2.145 in the first quarter.

Population experts say that if women have an average family size of 2.11 children during their

lifetimes, the nation will reach zero population growth within 40 to 50 years, excluding immigration. The National Fertility Study indicates that Roman Catholic couples have dramatically reduced the number of children they are having and intend to have.

Peter Teerling appealed to Synod for admittance as candidate. His appeal was turned down almost unanimously, because the Reformed creeds do not recognize the sharp division between water baptism and Spirit baptism, as advocated by this young brother.

It is quite clear now, that unless br. Teerling changes his views radically there will be very little chance for him to be admitted into the ministry of our church. A good and clear-cut decision which will serve as an answer to many people who were wondering where the church would take its stand.

That just about wraps it up. It was good to feel the pulse beat of our churches as delegates from all over the continent came together to decide in faith and in obedience to our Master and King which road we must take. The Synod, by the grace of God, did not hesitate to express itself plainly on that matter. We shall continue to bow before the Scriptures as interpreted by the Reformed confessions. Let no one disturb the peace of that church as she forges ahead towards Key '73 involvement. Let our toils be given for her; let our prayers arise on her behalf. Those who sow in tears shall come rejoicing at harvest time; may God establish the work of our hands.

Wish you had been there.

Rev. L. Mulder.

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## Some Good and New Books

John C. Whitcomb Jr., **THE EARLY EARTH**

You wish to read about creation over against evolution or the negative or halfway approach, read this! \$1.50

Kurt Koch, books on **PENTECOSTALISM**:

a. The revival in Indonesia \$3.25; b. The strife of tongues \$0.50; c. Occult Bondage and Deliverance \$1.25; d. The Devil's Alphabet \$1.25.

Francis A. Schaeffer, books on **IMPORTANT ANALYSIS OF CHRISTIAN LIFE IN THIS TIME**. Canada and Holland alike.

a. The mark of the Christian \$1.00; b. The God Who is there \$1.25; c. Pollution and the death of man \$81.95; d. The Church before the watching world \$1.35; e. True Spirituality \$1.95. Very much recommended.

Prof. Dr. S. U. Zuidema, **DE REVOLUTIONAIRE MAATSCHAPPIJ KRITIEK VAN HERBERT MARCUSSE**

Read this, because Marcusse leads to Marx and his teachings have very much infiltrated in our circles. \$4.30

We also like to recommend, particularly in this time of crisis in the church, the Christian community in all its facets, the books of many old and so-called old fashioned writers, who were in essence and are again the instruments God was and is using to build and rebuild the Church of Jesus Christ, to strengthen His people in this time and to give them the power, faith and courage to stand up for Jesus, for the authority of the bible, which is as modern as 2000 years ago and which has the answers to all questions. TRY IT AGAIN! Study this old but ever new Word of God — the bible. Read much and pray much through and by the SECRET OF FAITH. God will lead us back to Jesus, — Lord, King and Saviour — and to the everlasting value of the bible, regardless science and regardless all man-made approaches and philosophies.

We mean to point to the many books of the following writers, who have written or are still writing: J. I. Packer (great English Christian scholar), Corrie Ten Boom (a Dutch woman who wrote many books on Christian life in English), Roy Hession (a great Christian writer), Watchman Nee (the great Chinese missionary), Oswald Chambers (well known), John Newton, John Bunyan, R. W. Scott, C. H. Spurgeon, George Whitefield (of the last five all their books are being republished).

See also our advertisement in the next issue of the paper.

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## KORTE QUIZ OVER UW HART

1. Hoeveel liter bloed pompt het hart iedere minuut door uw lichaam? A: 5 liter. B: 7 liter. C: 8 liter.

2. Uw hart is opgebouwd uit: A: zenuwcellen. B: bloedvaten. C: spierweefsels.

3. Uw hart weegt ongeveer: A: 100-125 gr. B: 300-350 gram. C: 400-450 gram.

4. Hoeveel pompbe- wegingen maakt het hart in 70 jaar? A: 3 miljard B: 500 miljoen C: 6 miljard

5. Hoeveel keer slaat het hart per minuut? A: 20 a 30 keer B: 40 a 50 keer C: 60 a 70 keer.

Antwoorden: 1. 5 liter 2. 3. 300-350 gram 4. 3 miljard 5. 60 a 70 keer.

## Garlic is goed voor U

Garlic is een natuurlijk antiseptisch geneesmiddel hetwelk de bloedsomloop vrijhoudt van onzuiverheden en voorkomt of vernietigt ontbindings-bacillen.

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## NATUURLIJK "OVERDOEN"

Zondagmiddag 9 juli a.s. zal er opnieuw een Hollandse kerkzangdienst worden gehouden in de Chr. Ref. Church in New Westminster, B.C.

Gezien het grote aantal bezoekers uit Nederland in deze tijd en het grote animo van de "oudere leden" uit de gehele "Fraser Valley en Lynden, Wash." hebben we gemeend deze mooie zangdienst natuurlijk weer eens over te moeten doen.

Ds. L. Slofstra zal voorgaan in de eredienst en Mr. P. Houweling zal ons mooie orgel bespelen. Aanvang 5 uur 's middags. Natuurlijk komt u ook met uw gasten!

Het Orgel Committee,  
Chr. Ref. Church,  
New Westminster, B.C.



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## De Magdalen Eilanden

door Harry Bruce

(Canadian Scene) — In de loop der jaren heb ik de stranden bezocht van Mexico, Zuid-Californië, Zuid-Frankrijk, Antigua, die van de Adriatische kust in Italië en langs de Baltische kust van Denemarken. Maar geen dezer stranden haalt het bij die van de Magdalen Eilanden. In de eerste plaats vanwege het prachtige fijne en kristallijne zand dat naar glas-fabrieken op het vasteland wordt uitgevoerd. En verder om de breedte van de stranden, de prachtige groene duinen en de schoonheid van de blauwe oceaan.

De Magdalen Eilanden zijn ongeveer 70 mijl lang en men vindt er 75 mijl ongekend mooie stranden. En daarnaast vindt men er de zoutwaterkust langs de lagunen, die dwars door de eilanden doorlopen. Hier worden veel watervogels gevonden en er wordt naar mosselen gevestig.

Vlak achter de stranden vindt men vaak harde grond van prachtig wit zand en als U dan ook de veerboot van Prince Edward Island naar de Magdalen Islands neemt kunt U zo van de boot het strand oprijden, zo ver als U maar wilt. En als U dan een mooi plekje gevonden hebt, dan stopt U, U zet Uw tent op, en met gebruikmaking van het brandhout dat er in overvloed gevonden kan worden, maakt U een gezellig vuur en U vergeet al Uw problemen om te genieten van de prachtige natuur.

De Magdalen Eilanden zijn 90 mijl van Newfoundland, 160 mijl van Gaspe in Quebec en 60 mijl van de Cape Breton hooglanden. Het zijn eigenlijk alleen maar lange, parallel lopende zandbanken en drie bultige groepen van heu-

werken de vissers van vier uur 's morgens tot negen uur 's avonds, dag in dag uit gedurende drie maanden.

Ieder jaar opnieuw wordt door de mensen ongeveer de helft van alle vis die in Quebec gevangen wordt, binnengehaald.

Hoewel de oceaan de heerschappij voert over de volkskunde, de economie en de toekomst van de Magdalen, ook het landschap en de heuvels hebben hun aantrekkingskracht. De bomen die eens de heuvels sierden zijn eeuwen geleden al aan kolonisten ten prooi gevallen en door de eeuwige zoutwaterwinden hebben zij nooit meer de kans gekregen zich te herstellen.

De heuvels zijn nu grasachtig en glad en zelfs van grote afstand kunt U de paarden en koeien zien grazen, hun silhouetten afstekend tegen de hemel. Tussen het gras wordt een overvloed aan madeliefjes, boterbloemen, klaver en andere witte, gele en paarse wilde bloemen gevonden, en mensen die per boot op de eilanden aankomen zeggen dat zij de bloemen al konden ruiken toen zij nog mijlen van de eilanden verwijderd waren.

De houten huizen zijn geveerd in de bekende frisse kleuren die men overal op het platteland van Quebec vindt. Toch doen zij ongevoelzaam aan en dat komt omdat zij niet in rijen staan. Door de eeuwen heen is de bevolking toegenomen en de grond die per gezin beschikbaar was, werd uiteraard kleiner naarmate het inwonertal toenam. De meeste landeigenaars hebben nu nog slechts ongeveer 15 acres en als zij hun huis bouwen dan bouwen zij de voorgevel aan de kant van waar zij het mooiste uitzicht hebben. En zo kan 't gebeuren dat zelfs in een klein plaatsje de huizen op 360 verschillende manieren geplaatst zijn.

Het gezicht van de heuvels is ongelooflijk mooi. De huisjes die men dan op de hellingen ziet liggen doen denken aan de blokken uit een omgevallen blokkendoos; de bergen en rode klippen van andere eilanden steken als het ware overal

ronom je uit de oceaan op, eigenaardig reizen, als een illustratie uit een oud sprookjeboek; de nu smaller lijkende stranden glinsteren en kronkelen en schijnen tenslotte in het wasige oneindige te worden opgenomen; en de drang van de zee neemt meer dan de helft van het vergezicht in beslag.

(Verkort overgenomen uit de Imperial Oil Review.)

## Aankondiging van een nieuwe genezende stof: Slinkt Aambeien

Exclusieve genezende stof heeft bewezen dat het aambeien slinkt en beschadigd weefsel heeft.

Een vermaard onderzoeksinstituut heeft een unieke genezende stof ontdekt met de eigenschap om aambeien pijnloos te doen slinken. Het verlicht het jeuk en ongemak in minuten en versnelt het genezen van het beschadigde en ontstoken weefsel.

In geval op geval, terwijl het zachtjes de pijn verlicht, vond feitelijk vermindering (slinking) plaats.

Het meest belangrijke van alles — de resultaten waren zo grondig dat deze verbetering over een periode van vele maanden bleef gehandhaafd.

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(Adv.)

## ALS U C.C. WAARDEERT — help ons dan door het aan- brengen van één of meer abonnees!

We belonen Uw medewerking gaarne met een premieboekje.

## IN ZIJN ARM DE LAMMEREN

(47)

En dan weet Fransje nog het overkoepelde nest van een kleinduimpje te zitten, hoog in het bolvormige uitgroei van de doornhaag dat Vader daar door gestadig snoeien gekweekt heeft. Dat is net een groot groen hoofd op een dunne hals, die gevormd wordt door de tak die recht uit de haag opsteekt. Dat nestje heeft Fransje niet zelf ontdekt. Daar heeft Eine hem attent op gemaakt. En al de andere broers en zusters weten het ook. Ook daar moeten jongen in zitten, hetgeen Fransje afleidt uit het drukke heen en weer vliegen der ouders, die zelf nog veel kleiner zijn dan de jonge merels. Maar hoeveel jongen er zijn, weet hij niet. Hij zou wel eens graag door dat kleine holletje aan de zijkant van het grappige nest willen kijken. Dat nestje lijkt wel iets op zijn ledikantje, dat ook een overkapping heeft. 's Avonds ligt hij zich soms voor te stellen dat zijn bed het kleinduimpjesnest is en dat hij dan net zo klein is als een der jonge vogeltjes. Dat geeft hem dan zo'n heerlijk gevoel van veiligheid en van verwantschap.

Hij heeft geen der buurkinderen verteld dat hij twee nesten in hun haag weet te zitten, omdat hij bang is dat Pier het dan op de duur eveneens te weten zal komen. En hij weet zeker dat die gemenerik de nesten dan zal verstoren.

Fransje zucht nogmaals. Hij heeft daar reeds zo lang roerloos staan peinzen, dat hij niet eens gemerkt heeft dat het schoteltje in zijn hand hoe langer hoe schuiner is gaan hangen. De groene blaadjes zijn allemaal op de grond gevallen. Maar het kan hem niets schelen. Hij heeft al genoeg van dat spelletje. Hij gaat nu eens goed tussen de takken en bladeren van de doornhaag kijken of hij daar geen meikevers kan ontdekken. Kees heeft gezegd dat die kevers niets liever eten dan meidoornegroen.

Kees heeft zo'n kever in een jampotje in de vensterbank van het achterhuis. Daar heeft hij ook meidoornblaadjes in gestopt en de kever eet er goed van. Fransje zou ook dolgraag een paar van die beestjes heb-

Dit verhaal, dat in zeker opzicht allegorisch is, verplaatst ons op een der Zeeuwse eilanden in de twintiger jaren. en vergunt ons een blik in het hart en leven van een kind. Het doet ons denken aan een bloemknop die zich langzaam en gestadig ontplooit om tot volle bloei te komen; doch het weent niet "om bloemen, in den knop gebroken, en voor den uchtend van haar bloei vergaan."

Door  
CORNELIUS LAMBREGTSE

ben. Als ze dan zo graag meidoornegroen lusten, zullen ze zeker hun haag wel ontdekt hebben. En dan kon het ook best zijn, dat ze zich daarin verscholen hebben tot het donker is, want Kees heeft gezegd dat meikevers alleen maar vliegen als het donker is, en dat ze overdag in een schuilhoekje slapen. Maar Kees heeft de zijne aan de lange dijk gevangen waar hij 's avonds met zijn vrienden op de meikeverjacht gaat. Pier heeft er zelfs twee. Na schooltijd bindt hij een eind gareen aan een van hun vele pootjes en slingert de kever dan net zo lang in de rondte tot hij zijn vleugels opendoet en gaat vliegen. Kees doet dat niet, en als Fransje er een heeft, zal hij dat evenmin doen, want dat is iets dat Vader ten strengste verboden heeft. Je mag geen dieren kwellen. Ratten en muizen en vliegen en muggen mag je wel dood maken, maar dan ineens, zodat ze zo min mogelijk pijn voelen. Dieren kwellen is een grote zonde. Dat wil de Here volstrekt niet hebben. Maar schadelijke dieren ineens dood maken is geen zonde. Daar heeft Fransje wel een beetje moeite mee — als je die toch uitroeien mag, waarom heeft de Here dan de moeite genomen ze te maken?

Hij zit op zijn hurken en keert de blaadjes van de doornhaag vlakbij voorzichtig om. Hij besteedt speciale aandacht aan de bosjes bloemknopjes die zich hier en daar gevormd hebben. Maar zijn moeite wordt niet beloond. Hij vindt het dom van de meikevers om niet in hun haag te komen, waar volop voedsel te vinden is. Maar Kees heeft beloofd dat hij een keer met hem mee mag als hij weer naar de lange dijk gaat. Als het goed weer is, en niet te hard waait, misschien vanavond al. Maar het moet niet waaien, want dan vliegen de kevers niet.

Juist als hij zijn schoteltje wil oprapen om het terug in het achterhuis te brengen, hoort hij gekloef van paardevoeten op de teerweg. Dat is op zichzelf niets vreemds, maar een bekende mannestem roept: O! en dan houden de paarden stil. Fransje kijkt op. Daar is Vader, die juist bezig is de leidsels om de boom voor hun huis te binden.

Dat is vreemd. Vader is geen paarden-

knecht, maar een arbeider, en arbeiders rijden gewoonlijk niet met paarden. Fransje holt naar voren en roept: Ah, Vader! Wae mô-je nae toe mie die paeren?

Zoa, groate knecht! antwoordt Vader, met een zweem van een komende verrassing in zijn stem. Ik bin mie die paeren nae de smid ewist, en noe mô'k wee terug nae doeve.

Waerom mos jie mie die paeren nae de smid? wil Fransje weten.

Vader moet glimlachen om die pientere opmerking. Hij legt uit dat de paardenknecht ziek is en dat de boer hem toen gevraagd heeft naar de smid te gaan.

Een der paarden draagt een gareel, maar het andere heeft slechts een toom en gebit in de bek. Ook daar wil Fransje een verklaring voor hebben. Vader zegt dat dat gareel gerepareerd moest worden, en dus moest het paard het zelf dragen. En beide paarden moesten nieuwe hoefijzers hebben.

Ik wete wat moais, zegt Vader nu. Ik gae iest even schof ouwen in den uze, en dan gae'k wee terug nae doeve. Mae eigenlijk zou ik we iemand kunnen gebruiken om me te elpen om die paeren wee terug te brien. Zou jie gin mens weten die a me zou kunnen elpen?

Fransje's ogen stralen. Hij kijkt min of meer ongelovig van Vader naar de paarden, en dan weer naar Vader. Er danst een lachje in diens ogen als hij vervolgt: A jie me noe es zou kunnen elpen, dan zou jie dat paerd mie dat geriël motten mennen, en ik dat are. Mae dan ou je natuurlijk op z'n rik motten zitten, en ik wete niet of a-je dat wè kunt! Hij zegt met opzet "kunt" in plaats van "durft". Fransje stort zich overmoedig in dat zielkundige valkuilje. Bij wijze van antwoord rent hij naar achter, schopt zijn klomp van zijn voeten, en holt onder luid geroep den uze in. Moeder heeft Vader en de paarden reeds gezien en heeft de situatie door. Dat is maar goed ook, want ze zou onmogelijk wijs kunnen worden uit Fransje's opgewonden verhaal.

Vader komt met zijn werkschoenen aan den uze in, maar hij heeft respect voor Moeders matten, want hij loopt voorzichtig met kromme opgetrokken benen naar zijn zekelstoel. Hij opent zijn broodzakje, dat ze hier "stuuftmaele" noemen, houdt zijn hoed een ogenblik voor zijn gezicht, en begint te eten. Hij biedt Fransje een stukje van zijn brood aan, en ofschoon die in het geheel geen honger heeft, en bovendien een zekere afkeer voor de inhoud van Vaders stuuftmaele moet overwinnen, aanvaardt hij

het trots. Hij is nu immers ook een paardenknecht, en dan moet je op zijn tijd schaften.

Moeder gaat ook rustig bij de tafel zitten en drinkt een kopje koffie mee. En om de feestelijke stemming nog te verhogen, schenkt ze Fransje een hele kroes vol melk.

Vader praat over zijn tochtje naar het dorp, en vertelt wie hij bij de smid ontmoet heeft. Een van die mannen had het er over dat hij twee halfwassen varkens had, waar hij er een van wilde verkopen. Hij had Vader gevraagd of die geen varken kon gebruiken. Uit Vaders toon is af te leiden dat hij er inderdaad wel oren naar heeft. En uit Moeders vraag hoeveel hij er voor vroeg, is eveneens duidelijk dat de gedachte haar aanstaat. Vader heeft nog al wat oude planken bij de konijnshokken liggen. Daar kan hij een mestput van maken. En het oude strohokje kan hij wel wat opknappen om er een voorlopig hok van te maken. Dan moesten ze de konijnen maar opruimen. Nu de grotere kinderen aardig wat meeverdiensten, konden ze het misschien wel redden. En als alles goed mag gaan, hebben ze van de winter dan een lekker stuk vlees, en spek, en smeersel. Dan moeten de kleinere guust van de zomer maar flink erwten en gerst en tarwe rapen, en van 't najaar aardappels ophakken, en suikerbieten verzamelen die van de dokkerende wagens vallen. Dat helpt allemaal een heleboel.

Fransje is zo opgewonden door het vooruitzicht van straks op een wezenlijk paard te rijden dat hij weinig aandacht schenkt aan wat Vader en Moeder bespreken. Hij zit zijdelings op de bank voor het raam om een oogje op de paarden te houden. Maar die staan heel rustig met hangende koppen te sussen. Zo nu en dan knikken ze heftig op en neer of schudden wild van nee om de gemene vliegen op een afstand te houden.

Vader staat op. Kwâ, toet vanmirrig, zegt hij tegen Moeder. En tegen Fransje: Zumme dan mae es gaen kiekien of amme die paeren thuus kunnen kriegen, groate knecht?

Dat hoeft hij niet twee maal te zeggen. Fransje grijpt zijn pet en holt Vader vooruit naar buiten. Dag Moeder! roept hij nog achter zich. En dat was met opzet want grote jongens, die al met paarden kunnen rijden, zeggen geen Poete meer tegen hun moeder.

(Wordt vervolgd)

Deze roman is in boekvorm verschenen bij Uitgeverij T. Wever in Franeker. Het verhaal versijnt als feuilleton in ons blad met toestemming van de uitgever.



## VIJF EN TWINTIG JAREN

Kortgeleden hield de Hamilton District Christian High School haar jaarvergadering. Dat is niets bijzonders en hoeft echt niet in de krant. Als spreker op die vergadering trad op Rev. J. G. Klomps van Hamilton. Ook dit is niets bijzonders en verdient geen extra vermelding. Maar wat wel de aandacht trok, en wat wij nu graag in de krant memorieren, is wat deze spreker zei. Hij spendeerde niet meer dan vijf minuten aan zijn speech, maar wat hij zei bleef de mensen bij. "Count your blessings, count them one by one". Dat was het onderwerp en daar concentreerde de spreker zich op.

In dit nummer plaatsen wij een paar foto's met een herdruk van een artikel uit een tijdschrift dat vijf en twintig jaar geleden verscheen over de aankomst van het stoomschip "Waterman" met 1100 nieuwe Nederlandse immigranten aan boord. Mr. A. Vander Kooy in Newmarket zond ons dit met nog enkele knipsels erbij. Toen wij dit lazen kwam ons Rev. Klomp's gezegde in gedachten: "Count your blessings, count them one by one."

Wij leven vijf en die vijf en twintig jaar zijn voor de meesten, die onder de 1100 immigranten waren, voorbijgevoelen. In de volgende jaren zijn er veel meer gekomen, maar ze hebben dezelfde ervaring opgedaan. Als je er voor staat lijkt het enorm lang. Toen wij hier pas waren en wij ontmoetten iemand, die hier al zo'n 25 of 30 jaar was, keken wij tegen hem of haar op. Dat waren de "old-timers" en die dwongen respect af. Nu zijn de meesten van ons zelf zo ver.

Er is in die 25 jaar heel wat tot stand gebracht, maar onze herdenking ervan zou toch wel wat humanistisch zijn als wij een gevoel en trots zouden voelen opkomen. Zeker, er zijn kerken gekomen, en scholen en verenigingen van allerlei aard. Maar, zou Paulus zeggen, wat hebt ge wat ge niet hebt ontvangen? De vraag die ons nu het meest moet interesseren is niet, wat wij met z'n allen hebben tot stand gebracht, maar wat wij er mee doen. Zeker, het aantal kerken is beduidend gestegen, maar wat doen die kerken? Hebben wij ze gesticht om een zeker toevluchtsoord voor onszelf te stichten, waarin wij een zekere bescherming vonden tegen de nieuwe omgeving, of zijn de kerken waarlijk Kerk, die het Woord van de Meester op duidelijk te verstaan taal doorgeeft aan die nieuwe omgeving? Er zijn machtig veel scholen gesticht en wij hopen echt, dat wij het einde nog niet hebben bereikt. Maar waarom hebben wij ze gesticht? Om de kinderen te vrijwaren van hun nieuwe omgeving en ze dicht bij de Hollandse traditie en invloed te houden? Of om hen klaar te maken om als leesbare brieven van Jezus Christus hier, in deze wereld, in deze verhoudingen een blij getuigenis van de reddende genade van God te zijn? En wij zouden kunnen doorgaan, met alles wat wij hier gesticht of ondernomen hebben.

Het feit van de aankomst van de Waterman op 26 juni 1947 was een markante gebeurtenis, die waard is herdacht te worden. Het lijkt ons toe dat de Here daar precies zo over denkt. Maar voor God is het niet alleen herdenking of "celebration". De Here kijkt nauwlettend toe, wat wij er van gemaakt hebben in die vijf en twintig jaar. Zijn hand is niet verkort, maar "did we count the blessings, one by one?" Hebben wij die vijf en twintig jaar, of hoeveel jaren die voor anderen ook mogen zijn, besteed om vooruit te komen, om er iets van te maken, of hebben zij ons geleerd, dat het werkelijke doel van ons leven alleen maar dienst aan God, leven voor God is?

Op het moment dat de "Waterman" aan de kade van Montreal gemeerd werd, stootte God Zijn dienstknechten uit in Zijn wijngaard. Voor de meesten van ons is de oogsttijd nog niet gekomen. Dat wil zeggen, dat wij nog in het "heden der genade" leven. Het is daarom goed, dat de herdenking aan de "Waterman" ons in gedachten roept, dat God nauwkeurig bijhoudt wat wij met Zijn zegen doen.

D.F.

## Vraag om steun aan de "Ondergrondse Kerk"

Bij de synode van de Gereformeerde Kerken in Nederland kwam een verzoek binnen van een gemeentelid uit Zoetermeer (gesteund door 16 kerkeraadsleden van die gemeente) om 25.000 gulden te geven voor "De Ondergrondse Kerk" van de Roemeense predikant Richard Wurmband. Het gaat gaat hier om steun aan christenen achter het ijzeren gordijn langs niet-legale wegen. De synode sprak uit, dat het lijden van christenen in oost-europese landen haar niet onbewogen laat, maar dat zij toch eerst een onderzoek wil zowel naar de situatie van de betreffende christenen als naar de gang van zaken met betrekking tot "De Ondergrondse Kerk" in Nederland. Dit onderzoek is opgedragen aan de deputaten voor algemeen diaconale arbeid, die in het kader van hun onderzoek ook opdracht kregen om naar vermogen hulp te verlenen.

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## 25 JAAR GELEDEN KWAM "DE WATERMAN" AAN

Het was op 26 juni 25 jaar geleden dat het stoomschip "Waterman" ruim 1100 immigranten in Montreal bracht. Wij weten niet of dit de eerste na-oorlogse immigranten waren, maar in ieder geval waren zij een van de eersten. Vele ouderen onder onze lezers zullen zich dit evenement herinneren, hetzij dat zij onder de 1100 waren, of dat zij behulpzaam zijn geweest bij het ontschepen en onderbrengen van al die nieuwkomers.

Wij laten hieronder volgen, wat wij vonden in een indertijd uitgegeven tijdschrift "Nederlanders in Canada" over deze grootse gebeurtenis.

★

## EEN SHIP KOMT AAN

Op 26 juni 1947, op een stralende morgen, meerde de "Waterman" aan de kade van Montreal en ruim 1100 Nederlandse emigranten groetten hun nieuwe vaderland, Canada. De "Waterman", die in de oorlog als troepentransport had gediend, was het eerste Nederlandse emigrantenschip sinds een hele eeuw, namelijk sedert de grote migraties van 1840-1850. Een voorspoedige reis bracht het in tien dagen van Rotterdam naar Montreal.

Aan de kade wachtten de Nederlandse Ambassadeur in Canada, dr. J. H. van Royen, de Consul-Generaal te Montreal, dr. A. Sevensen en tal van Nederlandse familieleden en belangstellenden de komst van hun landgenoten. De Canadese Regering was vertegenwoordigd door de heer C. E. Smith, Commissaris voor de Immigratie.

Zoodra het schip gemeerd lag, vond op de brug de officiële begroeting plaats, waarbij de Ambassadeur de aankomelingen namens de Nederlandse Regering toesprak.

Sprekend van de brug van het schip, terwijl zijn toespraak door luidsprekers over het stampvolle dek klonk, verwelkomde de Ambassadeur de Nederlandse immigranten hartelijk. Sprekend uit zijn ervaring verzekerde hij hen, dat Canada een groot en schoon land is, met een warm kloppend hart, en dat zij een hantelijke ontvangst zouden vinden in dit land en in de huizen, waar men hen gaarne verwacht, omdat men hun werkkraft nodig heeft.

De nieuw-aangekomenen, aldus de Ambassadeur, zouden ervaren, dat de Nederlanders in Canada gaarne gezien zijn. Dat is te danken aan degenen, die reeds voor hen hier gekomen zijn en die bekend zijn geworden als goede werkers en goede burgers van het land. Het is in het bijzonder ook te danken aan H.K.H. Prinses Juliana, die lange tijd in dit gastvrije land heeft verbleven en door haar beminlijkheid en eenvoud alle harten voor zich en voor haar land heeft gewonnen.

Niet zonder een gevoel van weemoed, zeide de Ambassadeur, zou

hij straks deze landgenoten het schip zien verlaten, beseffend, dat zij daarmee ook Nederland achter zich lieten. Dat moet echter zoo zijn, vervolgde hij, en het is goed zoo, omdat zij, zoo zij willen slagen en goede en nuttige burgers van dit nieuwe vaderland worden, zich geheel aan hun nieuwe taak moeten wijden. Tevens echter was hij er zeker van, dat zij Nederland niet zouden vergeen.

Na allen de verzekering te hebben gegeven, dat zij, in de moeilijkheden welke zij misschien zouden ontmoeten, bij de Nederlandse Ambassade te Ottawa en bij de Nederlandse Consulaten overal in Canada steeds behulpzame steun zouden vinden, sprak de Ambassadeur zijn vertrouwen uit dat de Voorzienigheid, die hen allen zoo ver geleid had, ook verder hen zou beschermen, en besloot met allen een hartelijke gelukwens toe te roepen in de nieuwe wereld.

De Canadese Commissaris voor de Immigratie, de heer C. E. Smith, sprak daarna de aangekomenen als volgt toe.

"In mijn hoedanigheid van Commissaris voor de Immigratie verheug ik mij, de eerste grote groep van immigranten uit Nederland welkom te kunnen heten. Uw komst zal de vriendschapsbanden versterken, welke tussen ons beide landen zijn gelegd door H.K.H. Prinses Juliana en haar gezin en door het verblijf van onze soldaten in uw land.

In uw groep zijn ook jonge vrouwen, op weg naar hun toekomstige echtgenoten, die zij hebben leren kennen toen het Canadese leger in Nederland diende. Hun wens ik een gelukkig en voorspoedige toekomst toe.

Anderen van u gaan naar familieleden, die vroeger alleen naar dit land gekomen en er geslaagd zijn en die nu in staat zijn u op te nemen, voor u te zorgen en u bij uw eigen vestiging behulpzaam te zijn. Uw moeilijkheden zullen zeker niet zoo groot zijn als die van uw voorgangers. Ik hoop, dat het welslagen van deze groep verzekerd is.

Voor degenen, die hun hoeve verkocht hebben om dit land als hun toekomstig tehuis te kiezen, en die een tijd lang onder vreemden zullen leven terwijl zij op het land werken om kennis te maken met de Canadese gewoonten en werkwijzen, hoop ik, dat zij een vriendelijke omgeving zullen vinden en dat het, dank zij hun inspanning, niet lang zal duren voor zij op hun eigen hoeven zijn gevestigd.

Velen van u zullen soms met verlangen denken aan hun oude omgeving, maar met verloop van tijd zal het gevoel van heimwee en eenzaamheid verdwijnen, indien de vastbesloten wil aanwezig is om van het nieuwe leven het beste te maken.

Aan u allen en aan ieder van u wens ik: gezondheid, geluk en voorspoed in uw nieuwe tehuis."

De toespraak van de heer Smith werd door de heer Bolder, die als vertegenwoordiger van de Stichting Landverhuizing de immigranten vergezelde, in het Nederlands



Aankomst in Newmarket, Ont. Rev. J. Vander Meer is rechts (met de hoed in de hand).

weergegeven. Daarna richtten de heer Bolder en ds. van der Kleef een woord van verwelkoming en opwekking tot de opvarenden.

Toen begon de drukte van de douane en de immigratie-formaliteiten en van de ontscheping, geen gemakkelijke taak vooral voor de vele families met kleine kinderen, die een groot deel van de groep uitmaakten. Maar vóór de avond waren allen onderweg naar hun lang vooraf bepaalde eindbestemming. Voor verweg de meesten was dat Ontario, dat 74% van de nieuwkomers opnam; 14% ging naar Alberta, 4% naar Brits Columbia, 3% en 2% naar Saskatchewan en Manitoba, en 1% naar Quebec, naar Nieuw Schotland en naar Nieuw Brunswijk. De dichte menigte, die zich op het dek van "Waterman" verdrong toen het schip de Canadese haven binnenvoer, was een dag later wijdverspreid over het uitgestrekte land. Maar overal vinden zij andere Ne-

derlanders, die vóór hen hier een tehuis hebben gevonden; en straks kunnen zij op hun beurt weer anderen verwelkomen, die hun voorbeeld komen volgen. Reeds voor September is een nieuwe groep aan boord van de "Tabinta" aangemeld.

De "Stichting Landverhuizing" die in samenwerking met de Ambassade te Ottawa, in het bijzonder met de Landbouw-attaché, de heer A. S. Tuinman, de overkomst der Nederlandse immigranten heeft georganiseerd en blijft voorbereiden, heeft de meest waardevolle medewerking ontvangen van de Canadese autoriteiten, in het bijzonder van de Departementen van Landbouw, van Arbeid en van Mijnen en Hulpbronnen, zoowel die van het Dominion als die van de Provincies, en eveneens van particuliere organisaties, waaronder in het bijzonder het Immigratie Comité voor Canada van de Christelijke Gereformeerde Kerk dient te worden vermeld.

## WIJ LAZEN VOOR U

### VAN DOMINICAAN TOT DOMINEE

Vrijmoedige notities bij een overgang naar de Reformatie, door G. M. A. Hendriksen.

Uitgeverij T. Wever, Franeker, Holland.

Bij het lezen van deze titel denken we onwillekeurig aan de geschriften van Ds Hegger. Maar als u zou denken hier iets dergelijks voor u te hebben, hebt u het mis.

Ds Hendriksen schrijft op een geheel eigen manier, anders, maar dan ook volkomen anders dan zijn collega, al gaat dit boek natuurlijk wel over hetzelfde gegeven.

Deze auteur plaatst zijn eigen strijd meer op de achtergrond, maar hij laat er genoeg van zien om duidelijk te maken dat de worsteling om van Rooms Katholiek geestelijke Protestant predikant te worden ook voor hem uiterst zwaar en moeilijk is geweest. Niemand mag zeggen dat als de stellige overtuiging tot stand gekomen is, de overgang zelf min of meer vanzelf spreekt. De invloed van traditie en opvoeding en van jaren van trouw en goed meeleven met de Roomse Kerk is buitengewoon sterk. Ook deze beschrijver van zijn overgang heeft heel wat afgeworsteld en afgestreden voor de grote stap genomen werd.

Een bijzonder mooi gedeelte in dit boek is de bespreking van de "stilte in het klooster". De auteur had gedacht dat het vreselijk moeilijk zou wezen absoluut te moeten zwijgen. Die strenge order werd volstrekt gehandhaafd, afgezien van de tweemaal per dag gegeven vrijheid enkele minuten fluiserend met elkaar te spreken. Verder heerste er volstrekte stilte in het klooster. Maar Ds Hendriksen vond het een grote verrassing te bemerken dat de zaak anders lag. Al spoedig ondervond hij wat een weldaad de stilte voor een mens kan zijn. "In de stilte," schrijft hij, "komen de goede gedachten naar boven. Men kan nergens God vinden en Gods gemeenschap beleven dan juist in de stilte. Veel mensen trachten die te ontvluchten, ze praten altijd omdat ze willen proberen de ontmoeting met God en zichzelf te ontlopen." Maar Gods ge-

nadewerk in mensenharten gebeurt in de stilte.

Toch is dit boekje niet doorlopend diep ernstig. Het is tegelijk vol echte humor. Verhalen als dat van de zware pastoor van 200 kilo, doen u zo nu en dan tranen van het lachen over uw gezicht lopen. De auteur heeft een heel bijzondere gave, smakelijk en door en door humoristisch te vertellen, b.v. de kostelijke beschrijving van hoe hij met zijn broertje in de kindertijd thuis "misje" speelde.

Uit het hele boekje, ik denk bijzonder aan wat gezegd wordt over het priesterschap (pag. 13 vv) blijkt dat de schrijver zuiver bijbels is gaan denken. Alle Schriftcritiek wordt zonder omwegen afgewezen. De auteur is zich daarbij bewust dat ons verstand voor problemen komt te staan, maar hij onderwerpt zich gelovig aan Gods onfeilbaar Woord. Het is een rijke bemoeiding in deze tijd dat te mogen lezen van een man die de overgang van Rooms naar Gereformeerd gemaakt heeft. Hij zegt erens: "Ik werd innerlijk onweersaanbaar gedreven om voortaan blindelings te vertrouwen op de Here en op Zijn Woord." Zijn diep berouw over zijn zonden werd veranderd in de mateloze vreugde van het zeker weten door het kostbaar bloed van Jezus gered en een kind van God te zijn geworden.

Hij noemt de Heilige Schrift een uniek boek met een unieke inhoud, op een unieke manier geschreven voor mensen die het aandurven alles wat ze vertelt en leert onvoorwaardelijk en zonder enig voorbehoud te geloven, ook dat wat in strijd is met de resultaten van de moderne wetenschap. (pag. 125).

Ik hoop dat velen die het Hollands nog machtig zijn, die boekje zullen lezen. Het dringt bij u en mij aan op veel, heel veel biddend lezen en herlezen van de bijbel, omdat zo de vrede daalt in ons hart die alle verstand te boven gaat. Het doet een dringend beroep op u en mij toch nooit tevreden te zijn met een vormelijk dienen van God, waar het hart dan juist in de stilte. Veel mensen trachten die te ontvluchten, ze praten altijd omdat ze willen proberen de ontmoeting met God en zichzelf te ontlopen." Maar Gods ge-

F. Guillaume.



# PASTORAL PONDERINGS

This article was written by the previous editor of Christianity Today. During the holidays I am happy to present it in this page. Make sure to read it!

## The Second Coming is News

SHOULD THERE BE A SUDDEN RENDING of the sky, a lightning-flash, the sound of trumpets such as our ears have never heard — if Christ should suddenly appear in the sky with his holy angels — what would our reaction be?

It will happen!

One of the most frequent mentioned truths of all Scripture is that Jesus Christ is coming again. Strange to say, it is probably the most abused as well as the most neglected teaching in the Bible. Some ignore it altogether, and others distort it.

The time of Christ's return has been the subject of much foolish speculation. Some people become so interested in the details of events of that future time that they fall to wrangling among themselves and in so doing becloud the whole transcendent fact that Christ is coming again.

Generally speaking, there are four schools of thought on this subject. Some people flatly deny that Christ is to return in person. We will not deal here with this group; many among them even question the uniqueness of Christ as the eternal Son of God, and their position hardly comes within the purview of Christian consideration.

Most differences of opinion center on *when* Christ will come. Postmillenarians believe in the gradual improvement of conditions on earth until the millennium is ushered in, after which Christ will appear.

A second and larger group is the amillenarians, who believe in

his return, but also believe that the millennium described in Revelation 20 is figurative rather than literal.

Finally, there are the premillenarians, who believe in the imminent return of the Lord to set up his reign on the earth for a thousand years. After that Satan will be released for a short time, finally to be destroyed by Christ and the armies of heaven.

Because of the strong convictions held on these matters, few people will be pleased by this article, but I feel constrained to write because so many good people are beclouding a transcendent and glorious truth by arguing over details of secondary importance.

What is of paramount concern is the fact that *Christ is coming back to this earth.*

As he ascended to heaven after his resurrection, and while his disciples were gazing upward in amazement and awe, two men clothed in white suddenly stood near and said, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:11).

"This same Jesus...shall so come in like manner as ye have seen him go into heaven." These words are as clear and specific as words can be.

If this were an isolated statement that was at variance with the general teaching of Scripture, we might be constrained to look for some other meaning. But it coincides perfectly with what our Lord said on a number of occasions and with what the writers of the Epistles and of Revelation reiterated again and again.

What a *stupendous* thought! What a *portentous event*! From our position in the twentieth century, we remember that Christ lived on earth two millennia ago. While we may accept the fact of his resurrection, it is easy to give him — so far as his bodily presence is concerned — a place in past history. We fail to realize that with our own physical eyes we may see him at any moment!

The imminent return of the Lord has been the comfort and hope of the saints down through the ages since his ascension. That he has delayed so long serves to emphasize the fact that for him a thousand years are but a day. He is not "slack" in keeping his promise, but rather is longsuffering toward sinful men and anxious for them to repent while there is still time.

In their enthusiasm for the subject of the second coming, some are likely to confuse the infinitudes of God and eternity with time

# PULPIT & PEW

A PAGE ON CHURCH LIFE  
REV. F. GUILLAUME  
101 FAIRVIEW DRIVE  
BRANTFORD, ONTARIO

and space as we know them. Einstein's theory of relativity, the splitting of the atom, and yet undiscovered facts of the universe may well give inklings of what Christ will do and how he will do it, but this does not mean that this world and the universe of which it is a part will continue to be governed by laws as we now know them. Paul may have given a hint in First Corinthians 1:27-29; the God of creation can easily use "things which are not, to bring to naught things that are."

But even more reprehensible than the setting up of details and schedules pertaining to the Lord's coming are the strange phenomena of silence and indifference. European theologians, far less certain of a man-made utopia than some of their American confreres, urged the World Council of Churches in its Evanston meeting years ago to face squarely the doctrine of last things, and in subsequent discussions were far more inclined to follow a biblical approach than some in this country.

Why the resounding silence concerning Christ's second coming in so many American pulpits today? Why ignore a truth as clearly taught as any to be found in Holy Writ? Why deny to men the thrilling fact that Christ is coming back and that he is the hope of the world? The fact is inescapable that he is going to return to this earth, and there is no truth more calculated to galvanize attention, to promote right living, and to generate witnessing zeal.

The early Church found the hope of Christ's coming a constant source of comfort and a spur to righteous living. This hope can do the same for the Church today.

L. NELSON BELL

# PRESS PARADE

May children partake of the Lord's Supper? Presbyterian Journal carried a warning article from which this quote was taken:

The proposition I should like to advance is that child communion is another example of the cheap grace that presently plagues modern culture-Protestantism. Dietrich Bonhoeffer maintained: "Cheap grace is the preaching of forgiveness without requiring repentance, baptism without Church discipline, communion without confession, absolution without personal confession."

That some little children are capable of making a personal profession of faith or a personal confession of sin is possible, though surely very unusual. Yet in the new practice that is developing communion is given to children without the demand for a personal commitment of faith including the acknowledgment of personal sin.

FROM JAPAN: RADIO MISSION

Henry Bruinooge, Tokyo

What a tremendous opportunity we have to continue to speak to all these young people over the air, challenging them to a commitment of faith in Jesus Christ.

A thrilling story: For several months a middle-aged Japanese Christian man, living in a remote mountain hamlet in Yamanashi Prefecture, heard our program and learned the location of our church in Kofu, the capital city. He attended the services there for awhile but found it so difficult and distant to reach that he asked the pastor, Rev. O. Takemura, to come to the village to conduct services and meetings in his home. Today an average of 13 people are meeting there regularly.

On Sunday, April 16, we held a tremendous Radio Rally in a large Tokyo public hall to celebrate our

Fifth Anniversary. The purpose was to bring a clear witness to Jesus Christ in a personal confrontation setting and to be able to meet as many of our listeners as possible, face-to-face.

We are thoroughly enjoying our work again as we begin our sixth term in Japan, and believe that the Lord has great things in store for this land and people.

★

The following report on action comes from Langley, B.C. (church bulletin):

### COMMUNITY INTEREST AND CHRISTIAN INFLUENCE

1. 330 people gathered for a dinner at Trinity Western College. A good dinner, speech and atmosphere. Rev. Dietrich of Prince George spoke on the need for revival. Not many of our members were present. It appeared to me that if we are going to expect the Christian community to get involved with the christian schools we will need to show some interest in the christian action of other evangelical Christians! At least schoolboards could have some representation there.

2. THE HOSPITAL, a very interesting gathering. Miss Peacock, ex-school teacher, handled matters most humorously, and told us not to "fuddle duddle" things up. Mrs. MacCallum of Emergency gave a most revealing presentation on emergency needs and why people use emergency. One couple of our church was there. So that is a small start!

3. THE EVANGELICAL FELLOWSHIP OF CANADA. Dr. Robert Thompson who has now been nominated for Conservative nominee for Surrey/White Rock, spoke to ministers and laymen for the need of an evangelical christian voice and influence in our nation. Three members of the consistory attended. Dr. Thompson, member of parliament presently representing Red Deer, Alta., said that from his view on "the hill" things look dark. So Christians let us get with it! and claim Canada for Christ. Pray for Canada, for the work of Christian action, OLA, Committee for Justice and Liberty, etc. etc.

4. MASS CHOIR. Five Choirs presented the Gospel in song and music last Thursday. It was a joy to be in the midst of all this

triumphant singing. Our choir, beautifully outfitted, did well too in spite of the fact that Mr. Weston, the director, was hospitalized just before the last practice and the festival. Mr. Jongema is to be commended for taking up where Mr. Weston left off and also for directing the music and the mass choir. There were not too many local people in attendance. Some more promotion will help next year.

★

### HOW GOD TOLD HER

Watts-Dunton once told this tale of an Italian girl whom an unbeliever found reading the Bible.

After asking her what she was reading, and hearing that it was the Bible, he inquired why she spent her time reading a book like that. "Because, sir," she answered, "it is the Word of God." "Nonsense!" he said, "Who told you that it is the Word of God?" "God Himself, sir," she replied, in no wise abashed by his manner. "Bah! Impossible!" said the man. "How could God tell you?" For a few moments the girl was reduced to silence, but only for a few

moments. "Sir," she asked, "who told you that there is a sun in the blue sky?" "Who told me that?" replied the man: "Nobody. I do not need anybody to tell me. The sun tells me." "Yes," said the girl, in triumph, "and that is the way God tells me. As I read I feel His warmth and light."

—Selected by Christian Cynosure.

★

Two notes from "Presbyterian Journal": don't forget them!

### SATAN'S INTEREST

In no area is Satan so anxious to muzzle a Christian as in the matter of personal evangelism.

—David Wilkerson.

### THIS DECADENT ERA

We Americans live in a chrome-plated, gadget-equipped, neon-lit garden of eden. And the sin of America is that we worship, not at the feet of Almighty God but at the shrine of a three-bedroom, split-level, two-car garage temple of luxury.

—Jon L. Regier.

# PRINTER

### THE BIBLE

(from Transcona Bulletin)

All that Homer had to say has been told in 20 modern languages. All that Shakespeare wrote has been translated into 40 languages. All that Tolstoy declared to the world has found expression in 60 languages. Bunyan's Pilgrim's Progress talks today in 118 languages.

But the Bible in whole or in part is today translated into more than 1000 languages and dialects.

It has weathered all the storms of hate.

It has triumphed over the edicts of tyranny.

It has endured all the anathemas of infidelity.

It has conquered the gnawing teeth of time.

It has outlived, out-lifted, out-looked, out-loved, out-reached, out-ranked, out-blessed, all other books.

—Selected.

The background of this item should stay a secret. This could happen in every church. We may learn from it:

A few things need to be said and set straight. Every once in a while I hear some rumbling that the minister doesn't seem to be getting around in the congregation the way he should. What do you want, an itemized account or do you want to follow me on my travels? As far as I am concerned, I'm doing what the Lord gives me to do, what I see needs to be done, and what I possibly can do. And if you would like me to visit you or you want to come and see me to talk over one thing or another, I am as close as your telephone. And if I don't get around to doing one thing today, maybe tomorrow I will; at any rate, I hope to be around just a little while longer. And let's not forget: we're in this christian life together; it is just as much your responsibility to help me as it is mine to help you. And you can help me an awful lot by seeing and considering things in their

proper perspective. And one more thing: I don't accept some rumbling about our elders either. Surely, we have our shortcomings. But these brothers are doing their best with the capacities they have; they are also family men, and they also have their daily tasks. Did you ever visit them, to see if you could help them with anything? Service is not a one-way street, you know.

Your pastor.

★

The following is an excerpt from the February issue of the St. Catharines Christian School Journal:

### WHY BOTHER WITH RELIGION IN SCHOOL?

Because parents who confess Christ as Saviour and Lord will want to see Him honoured in the schools their teen-agers attend.

The question is not whether there should be religion in school; there has always been religion in every school.

The real question concerns which religion parents choose for the home and for the school.

If parents confess Christ as Saviour and Lord, they should not allow their teenagers to be educated in a man-centered and secular way.

(Taken from the Welland Junction, Ont. bulletin.)

For some time of meditation: (from Victoria, B.C.)

Back of the loaf is the snowy flour,  
Back of the flour the mill;  
Back of the mill, the wheat, the sower,  
The sun, and our FATHER'S WILL.

★

The Maranatha C.R.C. of Edmonton, Alta. wants to keep its members informed:

### WHAT ARE YOU DOING

about the widespread deliberate destruction of unborn children? The Current Affairs Committee of the Northern Alberta League of Ladies' Societies has asked Dr. Tom Greidanus, Christian medical doctor, and Mrs. Theresa Parsons, co-chairman of the Voice of the Unborn Association, to come and talk to us about the current abortion problem. Dr. Greidanus will give us a "Critical Review of the Abortion Issue", which will cover the medical techniques used, will focus attention on the mother and child care as well as give some scriptural guidance on the problem. Mrs. Parsons will tell us why and how her association is fighting liberalized abortion legislation. It is important that all concerned Christian people attend this meeting so that we can together evaluate and discuss this issue and be guided in what we can do.

The congregation of the Maranatha C.R.C. of St. Catharines, Ont. received a letter from its previous pastor. The good words were published in the church bulletin:

Dear Congregation,

Just a few lines to let you know how excited we are about the fact that Rev. Kuntz accepted the call to our Maranatha-church. This makes our life complete. It is an answer to our highest hopes and boldest prayers. And we still find it difficult to believe that it is really true.

The Lord is certainly showering His blessing upon Maranatha in an abundant measure. May He give you now also the spiritual strength to be able to stand all this wealth and prosperity.

The thought that in my place He has given you two men of such warm faith and enthusiasm for Him and for His kingdom makes

me still. May He give them all they need and the glorious presence and power of His Spirit to lead you from here to greater unity, joy and dedication to His cause in this world.

We assure you that our thoughts are so often in St. Catharines. We have experienced so much, the good and the bad, that the ties with Maranatha cannot easily be broken. Our prayers are always with you.

Yours in Christ,  
Rev. and Mrs. Geleynse and family.

### TRY IT!

#68

In bad English habits-et-dute(e) form a part of the sermon on the mount.

Solution #67:

Apostasy (Opa's stay)

### PORTENTOUS

The background of this adjective is the same as that of the verb to portend. Both come from Latin: portendere, old form of the original prosendere: pro-forth, and tendere — so stretch; meaning: to be an omen or a warning or foreshadow. So, the meaning of portentous is: that portends; portending evil; also: arousing awe, or amazement. The second coming of our Lord will be portentous!





## From the Mailbox

### A DIFFERENT APPROACH

Soon the christian schools will close their doors. Undoubtedly many of us wonder when the day will come we are unable to open the doors in September. The rising costs of operating a christian school will force us to take some action — and soon!

Lately we have heard about the proposal to take legal action. The promoters of this idea suggest to bring the rights of the parents to send their children to the school of their choice to the Supreme Court. After all the law states that each province should see to it that a Protestant school is provided by the provincial government. I doubt however whether such a legal procedure will be effective. The word 'Protestant' and 'Christians' can be interpreted in numerous ways. If the law would read: the provincial governments should support Bible - centered schools, we should not hesitate a moment to bring our case before the supreme court. But this is not the case:

It seems to me two alternatives are left to decide upon.

- Refuse to pay the amount of tax money that is set aside for education.
- Refuse to send our children to school unless we receive at least 70% of federal aid.

A special committee of business-minded persons, rather than of philosophers, should organize such an action.

In the past our approach has

been too philosophical. In politics one has to be practical. One has to speak the language of the politicians.

For instance, we should emphasize that the province of Ontario has already two school systems: a "Protestant" and a Roman Catholic school system.

Moreover, in the province of Alberta the Christian schools receive some support. Why does the richest and most important province of Canada refuse to give federal aid to Christian schools? How narrow-minded.

Furthermore, the law of the United Nations clearly says that each government is obliged to support schools of the choice of the parents. How undemocratic Canada is.

It seems to me this is the way to approach the government in Toronto. Show that Mr. Davis is illogical, inconsistent, irrational and undemocratic in his decision to deny Christian schools any form of federal aid. This is the language the politicians understand. In this way we should approach the government.

We should not wait any longer, but be firm in presenting our rights which have been denied for many years.

Newmarket, Ont. Paul Tameling

### DUTCH PAINTING EXHIBITION "LANDSCAPES FROM THE GOLDEN AGE"

Dear Editor,

Thank you for publishing the interesting feature article dealing with the exhibition of Seventeenth Century Dutch Paintings entitled "Landscapes from the Golden Age." The interesting and exciting behind the scene reporting, nevertheless, leaves me with the wrong impression. The main organization responsible for this beautiful cultural exchange is no where mentioned.

Almost two years ago Mr. John Witte, Secretary of the Dutch Immigrant Society, and Mr. William Turkenburg, now President of

D.I.S. contacted the ministry of culture in the Hague, the Netherlands, to explore the possibility of an exhibition of paintings from Holland to be displayed in the Grand Rapids area. The last two years have been filled by personal visits, many letters, telegrams, and even telephone calls between the Dutch Immigrant Society and offices in the Hague. They are the real powerhouse behind this exhibit. It was at the request of the D.I.S. that this exhibit was organized and as such they should be congratulated on this successful effort.

I have been "instrumental personally" only in their service. Many other cultural events such as organ recitals, choirs, orchestras, and other performing arts have been sponsored and organized by them. Their organization has grown to over 10,000 families in the U.S.A. representing over 40 states, and 2,600 members in the Netherlands.

Thank you for publishing what appears as an unfortunate gap in the interesting and exciting feature story of June 5, 1972.

With warm artist greetings  
I remain sincerely yours,  
Chris Stoffel Overvoorde.

Dear Sir:

A few days ago, we received the Calvinist-Contact with your delightfully written feature on the exploits of that day with a description of the exhibition. It is so well written that it is worthy of wide circulation. We are making a photocopy to send to the Ambassador and other colleagues knowing how much they would enjoy your piece.

With my very best wishes,  
Sincerely yours,

Willard C. Wichers, Director  
The Netherlands Information  
Service  
Holland, Michigan.

A Subscription to  
Calvinist-Contact  
is an appreciated present  
for many occasions.

# The many kinds of Ecumenism

by PAUL G. SCHROTENBOER

It is an ironical fact of our time that precisely in this ecumenical age, when people everywhere are talking and seeking and experimenting in unity, there are so many kinds of ecumenism. There are many different ecumenical projects, and many church mergers, unity plans and international organizations, local, national and international. There are also ecumenical organizations of individuals and of churches, as well as associations of churches and Christian agencies. And they are of many different sorts. Some of them are complementary but others are mutually antithetical. In the case of the latter the attempt to unity has had the effect rather to divide. That is the irony of it all.

That there are many ecumenical endeavors, ecumenical institutes and merger efforts is in itself a commendable feature of our age. Unity is everybody's business. True unity cannot be done by a few people in a secluded corner of the world. It must be sought for by all, everywhere. Unfortunately it is not possible to favor all the kinds of ecumenism that there are because some cancel others out. Some organizations exist largely to protest other ecumenical bodies. The International Council of Christian Churches with its incessant attack upon the 'ecumenical movement', is a case in point.

A number of years ago a debate took place whether it was more important to have a Christian ecumenism or a 'human' ecumenism. In that debate William Visser 't Hooft openly declared himself for the former because there is 'no other name' than that of Jesus. If they are vying for the same spot, Christian ecumenism and human ecumenism cancel each other out.

We would like to look briefly at the different kinds of ecumenical organizations and movements. We

do so in the awareness of the anti-normative character of denominationalism. That is to say, the existence of many denominations, all of which can make a more or less valid claim to be a true church of Christ, and which are not in fellowship with each other, can hardly be termed a good response by God's people to the Word of God that tells us that there is only one faith, one hope, one baptism, and one God and Father of all. Our many denominations can hardly be that for which Christ prayed when he asked the Father that all his disciples might be one. Therefore any serious attempt to overcome denominationalism deserves a hearing. We hope to have more to say about this later. First we would consider the various kinds of ecumenical structures that obtain today.

These ecumenical bodies can be categorized in a number of ways, such as size, geographical area or the scope of confessional agreement. Some ecumenical organizations are comprised of churches, others of individuals. It is the scope of confessional agreement which we find useful to attain a general overview of the present ecumenical situation.

In this article we will not attempt to evaluate ecumenical bodies. Our purpose is rather to describe. The outline of our description, however, employs a criterion by which any church or church organization must be evaluated: the confession of faith. What we have in mind will be apparent presently.

We may compare the various ecumenical structures or movements to a series of concentric circles. In our survey we will start with the inner circle and proceed to the outer circle.

#### 1) the inner circle

The closest ring of churches, seen in terms of ecumenical relationship, are that in which churches share the greatest confessional agreements. The churches which belong to an ecumenical organization of this kind presumably agree not only on a few fundamentals of the Gospel; they are united in their acceptance of the entire summary of Christian doctrine as that is expressed in one or other (or several) historic creeds of the Protestant Reformation. The churches that belong to this circle supposedly are in agreement on nearly all parts of the message which the church should teach. Their views of the sacraments are all much the same. Their systems of church government, if not identical, are mutually compatible. In their tradition and their testimony they have very much in common. It is for non-confessional, historical or geographical reasons that they are not organizationally one.

To this group would belong many of the so-called world confessional bodies, such as world organizations of Lutherans, Pentecostals, Baptists, Methodists, Anglican, Orthodox and Reformed. An example with which readers will likely be familiar is the Reformed Ecumenical Synod. As in any single confessionally characterized denomination, so also in a confessional ecumenical organization: a great variety of viewpoints can develop among the ranks of the churches. This, however, is not of the intent of the kind of organization we are now describing. The greater scope of confessional agreement makes for the smaller circle: only those may join which express adherence to an extensive confessional standard, at least in their tradition.

#### 2) evangelical interdenominational bodies

Closely related to the confessional groups and forming a somewhat larger circle around them is the broadly evangelical ecumenical body. This kind of ecumenical organization is distinguished from the inner circle by a considerably smaller area of doctrinal agreement on which the churches enter into mutual fellowship. The basis of 'theological' agreement is often one which is similar to or incorporates the Apostles' Creed. It is more than likely a summary of certain 'fundamentals' of the Christian faith, such as the full authority of Scripture, the deity of Christ, his virgin birth, his bodily resurrection, and the personal divine character of the Holy Spirit.

In this group much attention is given to the fine points of doctrine, and full agreement is not expected on the meaning of the sacraments. There may be many different kinds of church government (independentistic, presbyterian, or episcopal) and many different emphases, such as the necessity of the 'Baptism of the Spirit', faith healing, and lay ministry.

In spite of the differences, however, the agreement among the participating churches is adequate to consider all within the fellowship true Christians and wide enough to provide a basis for united action, at least in certain fields of activity, such as representation with the government, and some joint action in mission work and evangelism.

In this category we would place the Evangelical Alliance of the 19th Century, World Evangelical Fellowship and the International Council of Christian Churches. This class also includes organizations which are not, in the strict sense, ecclesiastical organizations, such as evangelical societies, associations for foreign missions, and organizations which seek to evangelize students, such as Inter-Varsity Christian Fellowship and Campus Crusade. Some of them, such as the Evangelical Alliance, seek to unite persons rather than churches. But whether ecclesiastical or individual, they share the broadly evangelical confessional basis.

#### 3) the World Council of Churches

The third (somewhat larger) circle is that of the World Council of Churches. Here, according to our present system of categorization, the field is occupied by only one organization. Its basis is broader in that it accepts all who confess that Jesus Christ is Lord and Savior according to the Scriptures and who together fulfill their common calling in the name of the Father, Son, and Holy Spirit. For our present purpose we leave out of consideration whether the basis does in fact give a true picture of the churches which have entered the WCC. To answer that question would take us too far afield for our present survey. For our purpose it is sufficient to note that the basis as such is indeed a summary of the Gospel and, given the right circumstances, could function as a beginning step toward the unity of the church around the world.

This organization represents a larger circle than the previous two. Since its basis is smaller, its membership is more inclusive.

(Continued on page 10)



## THE WORLD AROUND US

# Willy Brandt's Foreign Policy

(Part I)

Recently a small news item in the larger newspaper mentioned that West Germany had renewed diplomatic relations with Egypt. They had been broken off in 1965 when Bonn established relations with Israel. "An exchange of ambassadors will take place at the earliest possible time", the announcement said. The small news item did not make the headlines, especially with Nixon's recent visit to Moscow dominating the news and with West Germany making other headlines by ratifying the non-aggression treaties with Russia and Poland.

The treaties with the communist countries, as well as the renewed relations with Cairo are only two manifestations of the tremendous change Brandt has wrought in West Germany's foreign policy. The new relationship with Cairo was brought about in spite of the fact that Foreign Minister Walter Scheel visited Israel last year and that Brandt has accepted an invitation to visit there.

West Germany has had greater difficulties establishing a balanced foreign policy than other nations. The country was artificially divided by its conquerors and had developed into two political entities (East and West) which, until recently, did not recognize each other's legal existence. West Germany must also maintain a low profile; any attempt to use its strong economic power to force its wishes upon others will immediately raise the spectre of a renewal of Hitler's tactics in thousands of minds. For two decades West Germany had carefully sided with its Western allies — who, after all, were the victors, the money lenders in the early years after the war, and the protectors against communism ever since.

That the Western Powers were not always realistic in their foreign policies bothered few German leaders; in fact, some were quite willing to keep Germany divided because they viewed East Germany as the Prussia of old which they had always despised.

In the fifties there was much talk about German reunification — a rather unrealistic goal which was never achieved for obvious reasons. Konrad Adenauer, the powerful Chancellor of the Bonn Republic through the first fourteen years of its existence (1949-1963) was not in favour of it. A Rhinelander and a Catholic, he hated the old Prussia which had given the Rhineland so little freedom and had subdued the Roman Catholic church. Adenauer wanted a Germany centered on the Rhine, and looking toward the West. It was at his insistence that Bonn was chosen as the seat of the Federal Republic of Germany (F.R.G.).

Few of the four occupying powers had any real interest in a united Germany. France had fought three times (1870-1871, 1914-1918, 1939-1945) against a united Germany and did not want to

see it re-established. Even if it would not pose a military threat, it certainly would endanger the strong French position in Europe; realists like President De Gaulle were quite clear on this.

In spite of this, the Federal Republic maintained a foreign policy demanding reunification of Germany under the principle of self-determination. The U.S. was the strong mover behind this idea — it not only kept the communist countries on the defensive diplomatically, but also (hopefully) would direct German nationalism against the Soviet Union. Together the United States and West German governments rejected the legitimacy of the Soviet created East German regime and sought to prevent its recognition by other governments. Bonn clung to the proposition that only the Federal Republic, the only freely elected government of Germany, could represent the German people in international affairs.

The Hallstein Doctrine (so named after Walter Hallstein, Adenauer's advisor on foreign affairs between 1952 and 1965) was created to enforce the illegitimacy of the East German regime. Under this doctrine West Germany refused to recognize the communist-led governments around the world because they all recognized the East German Democratic Republic. Only in 1955 was one exception made when Bonn extended diplomatic recognition to the Soviet Union. Not until January, 1967, when the Grand Coalition government of Social Democrats (under Willy Brandt) and Christian Democrats (under Kurt-Georg Kiesinger, who was also Chancellor) was in power did Bonn terminate the Hallstein Doctrine by recognizing the government of Rumania.

By that time West Germany had become an economic power again, was a full-fledged member of NATO, was a member of the Common Market, and was firmly and unequivocally on the side of the West. By that time there had also been many meetings on Berlin and Germany, most notably the ill-fated Big Four Geneva Conference in 1969, without any change in the existing situation. The Berlin Wall had been built in 1961, without Adenauer doing anything, and the general situation was generally stalemated.

To Willy Brandt (in 1961 mayor of Berlin), it was obvious, as it was becoming obvious to many Western diplomats, that German unification would not come about except on Russian terms. Since the West was not willing to accept these terms, nor willing to march into East Germany to liberate it with armed force, there seemed little point in continuing the existing policies. When Brandt became Chancellor in September 1969, a new West German foreign policy was initiated. It was then that German Oostpolitik moved into high gear.

(To be continued.)

J. J. Bouf.

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# The many kinds of ECUMENISM

(Continued from page 9)

4) a general Christian council In speaking of a general Christian council we leave the area of organizations which have already been called into being and consider one that is only in the planning stage. A general council that has represented the entirety of Christendom has not been held since the 8th Century, in Nicea, 787. John Calvin urged in his day that a general council be held, but his plan did not materialize. But now today, after the World Council of Churches was formed and Vatican II was held, people have begun to ask for a general council that would bring together the Catholic and the non-Catholic.

The idea of a general council was first put forth in recent time, at the Fourth Assembly of the WCC in Uppsala, 1968. Picking up the suggestion in early 1971, a joint committee of the Lutheran World Federation and the World Alliance of Reformed Churches endorsed the idea that a "genuinely universal council be held". We may expect that continued consideration will be given to the implementation of the idea.

It is premature at this time to say what the confessional basis of such a council would be. Presumably it would have to be acceptable to the three main branches of Christendom: Protestant, Orthodox and Roman Catholic. But if it is to be truly universal, it will also have to include the evangelical Protestants which are not associated with the World Council. Since they have not seen fit to join the existing council, it does not appear at all likely either that they would be ready at the present

juncture to participate in a universal Christian council.

5) councils of those that call themselves Christian

In Canada the University Christian Conference of Canada (UCCC) was formed in the mid sixties. Its membership took in churches and agencies that represent the full spectrum of organized Christianity as that is present at the university in Canada. The reason all could join is that the minimal agreement was that all churches and agencies could join if they were somehow engaged in work at the university and if they 'considered themselves Christians'. No attempt was made to establish a 'confessional' basis, that is, a tenet of faith on which all agreed.

It may be added that the UCCC has been little more than a forum. This is understandable, for the smaller the basis, the less that the participants can do jointly. No recent meetings have been held.

6) secular ecumenism

To complete our survey of ecumenical organizations and movements we should mention the recent move toward 'secular ecumenism'. In a sense it does not belong in a listing with the other kinds of organizations. It is not, strictly speaking, a Christian movement because the aim is to seek cooperation between churches and agencies for secular or non-church endeavors. There are few specific organizations either in reality or on the planning board in which there is membership of both ecclesiastical and non-ecclesiastical organizations. One which would perhaps qualify is the organization called Citizens for Educational Freedom in the United States (CEF). Its aim is to obtain equal rights for citizens in education, regardless of their religious convictions. Included in its membership are Protestants, Roman Catholics and Jews. Its constitution states that religion penetrates all of human life and on that basis it seeks equality in educational opportunity. Thus in the ordinary sense of the term it is not at all 'secular', but only non-ecclesiastical. We hope to return to this example later.

During the last decade an increasing amount of time and newsprint has been devoted to secular ecumenism. Some observers state that secular concerns are gaining the most attention of the churches. This moreover is as it should be, so they say, for the church is 'for the world' and the world should 'write the agenda of the church'. The only qualification for participation in secular ecumenism is that one be a person of good will. This may point to the degree of 'confessional' agreement that would be required.

Our concern in this article was to present a survey of ecumenical organizations and movements in the world today. We admit that the cataloging device of the degree of confessional concord has obvious limitations, for it cannot neatly fit all organizations. The equation nevertheless holds: the less (more) there is that is agreed on, the greater (smaller) is the number of participants but the less (more) than can be done jointly. Thus the organization called Citizens for Educational Freedom draws from widely different groups of people, but they are united for one single task. When its task is finished or abandoned, the organization dissipates. It is hard to think of anything but freedom in education that they could agree on and jointly undertake.

In the matter of the nature and scope of the church's involvement in the world there is almost no agreement at all. The lack of agreement on the church's involvement in the 'secular' area of life is illustrated by an event that occurred in the assembly of the World Council of Churches in Uppsala in 1968. In the pre-assembly Drafts of Sections, Section 5 was entitled 'The Worship of God in a Secular Age'. In the report which was adopted by the assembly the title was shortened to read 'Worship'. The reason for the shorter title was that the section could not agree on the meaning of the word 'secular'.

The Christian church today faces an issue of great proportions, for it means that there is no agreement on what we should believe and teach concerning that which is a very great concern for the church.

We will have to give more attention obviously to the entire movement of secular ecumenism. This will also naturally lead us to reflect on what the Bible, the Word of God, teaches about the church and its relation to the world. This in turn will lead us to discuss the Gospel of the Kingdom and the Unity of the Church.



## FROM THE BOOKSHELF Of Master and Servant

The little book, *In the School of the Master*, authored by A. J. Boersma, is the story of the author's life. His autobiography is told to and through a second party, Merle Meeter, teacher and Christian poet in his own right. Merle Meeter, Cecelia De Stigter, Goldie De Jong, Jean Peters, Goldene Wissink, the Christian School Guild, and the school board are to be commended for their valuable service in helping to see this testimony of God's love in one man's life become a public example. With the publication of *In the School of the Master*, the pain, frustration, and humility of a quiet and almost obscure man are ours to share in praise to God.

*In the School of the Master* contains twelve short chapters, averaging about five pages each, covering the years 1907 to the present. As the son of a baker in the Netherlands, the author tells with great clarity and exacting detail their early experiences of poverty, of debts, of immigration to Paterson, N.J., of food shortages during World War I, and of early interest in plant and bird life. With vivid recall of events and details, Boersma recaptures, also, the simple joys of childhood:

In early spring we began playing marbles — "Migels" we called them. They were colored on the outside but made of soft clay so that the color was easily scraped off. We played with (and bargained for) these irregular circles by the hour, before school, during every recess, and after school... Glasses, bull's eyes, and shiners were rare, and competition was keen for these trophies. The rate of exchange, number of clays for a glass, were incredible.

He tells of living near a "wood-turning shop" where spools of thread were cut. "Sometimes our neighbor would give us defective spools, which we would then use as ornaments on our coaster wagons."

The autobiography next details experience on farms near Fairview, South Dakota, where the Boersma family moved in 1920. The early adult years of the author were filled with hard work, toil, defeat, death of livestock, flooding rivers, weeds, and the adjustments from urban to rural life were not pleasant. Eighteen Poland China sows died, one after the other, with cholera. Four-hundred pound calves died of black

leg. Their carcasses were dragged across the frozen Sioux River and burned. There were the visits by gypsy bands, whole days spent butchering, and months spent in shocking grain, threshing, and corn picking. However, through all these trying times, through successive moves around Fairview, and finally to Inwood and a section of land, the story reiterates the benevolence of God.

The mysterious imprint of God's providential leading is evident throughout Boersma's story. A nervous breakdown in 1932 leads to a return to school. Somewhat older than his colleagues, Boersma attended Western Christian, through snow storms and floods, then Calvin College for a year. Then, almost like a Jonah, he leaves his education for ten years of door-to-door salesmanship, an experience of which the author says, "it was a good corrective to my shyness and also valuable schooling in practical psychology." From here on the autobiography moves swiftly through the twenty-five years of teaching and principalship, the calling for which the Lord led Boersma, as it were, through forty years in the wilderness.

Those who have known Principal Boersma only slightly will find his autobiography helpful in understanding many of his ways and manners. Questions about the allusive man are answered by this two-hour summary of his life. None of us is formed accidentally. Mr. A. J. Boersma is testimony to that fact.

Parents would do well to provide their children with a copy of *In the School of the Master*. Some day they, too, will be impressed with the fact that their lives were shaped, not by accident, but in part by the schoolmaster, Mr. A. J. Boersma.

James Koldenhoven

★

## Christus in onze plaats

Christus in onze plaats, by Dr. J. Van Genderen (Kok, Kampen, 1972, 35 pp, \$...)

Godelijk recht en kerkelijke orde bij Martin Bucer, by Dr. W. Van't Spijker (Kok, Kampen, 1972, 40 pp, \$...)

These booklets have been published in a series called "Apeldoornse Studies" by professors at the theological seminary of the "Christelijke Gereformeerde Kerken in Nederland".

Dr. Van Genderen deals with the doctrine of the Atonement. The idea that Christ died to make satisfaction for our sins has been denied in some newer theological works. Modern man finds it hard to accept that God would be satisfied by the sacrifice of someone else. According to Dr. H. Wier-

inga and others the sacrifice of Christ was not a service to God but to man. His sacrifice is a demonstration of divine love, not a satisfaction to divine justice on our behalf (Canons of D.II.2).

Van Genderen points out that this not only violates the teaching of Luther and Calvin and our reformed confessions, but amounts to a radical reinterpretation of Scripture, in which process we stand to lose one of the most precious gifts of God: Christ in our stead! The vicarious satisfaction of Christ is clearly taught in Scripture and faithfully confessed in our creeds.

The lucid style and penetrating analysis of the background of modern theological thinking as well as the straightforward defense of reformed theology in the matter makes this oration of Van Genderen a worthwhile contribution to the theological debate.

Dr. Van't Spijker speaks of Martin Bucer as one of the fathers of Reformed Church Polity. Bucer was the reformer of Strasbourg and influential in shaping the basic concepts of our Church Order. Is the Church Order a body of man-made regulations or an expression of divine right? This is by no means an academic question. In the present crisis of authority many people disregard all law and regulation for the sake of individual liberty. A recourse to a legalistic authoritarian approach fails to do justice to the whole scope of divine revelation. The Reformers followed a different path. Breaking away from Roman canonical law they returned to the Scriptures. Bucer saw divine right as the right of Christ which He exercises through his Spirit in the congregation. Church Order is the order of Christ and his Spirit for the building up of the body. Discipline is of a pastoral nature and aims at the integration of the individual in the congregation. "My sheep hear My voice" is a keyword in this concept. There remains a tension between divine right and ecclesiastical order. Bucer's views differ from the Roman Catholic, Lutheran and spiritualistic solutions. Van't Spijker explains this by reviewing Bucer's ideas about the church, the concept of order, and authority.

They all have to be tested by the norm of Scripture. Reformed theology (and polity) has to be scriptural. But the norm is at the same time the medium through which Christ exercises his authority in the congregation.

It would be tempting to quote extensively. The reader may find valuable insights on a number of contemporary issues, as e.g. charismatic movements (they occurred in the age of the Reformation and ebbed away because they were not regulated by the Scriptures). Finally, Bucer's distinction between unchangeable elements and variable forms renders a real contribution to the present debates on church order and orders of worship.

B. Nederlof

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## CONFLICT AND HOPE IN SOUTH-AFRICA

by Dr. P. G. Schrotenboer

The author, who is general secretary of the Reformed Ecumenical Synod, has been in South Africa for some time, during which he made a special study of the race problem (apartheid policy). He has both observed life in the South African Republic, and talked extensively to numerous people, both white and black. In this book he does not only give a report of his observation, but he submits an unbiased and unprejudiced evaluation as well. Anyone who wants to orientate himself or who wants to have a clear insight into the South African situation, cannot afford to miss this book.

CONTENTS: Introduction — The Africaners a People who will not Forget their Past — Revenge: Dutch Reformed Style — South Africa: Darkest Spot on Earth — What is Apartheid? — Petty Apartheid — Bantu Education in South Africa — South African Universities and Racial Policy — Liberalism in South Africa — Christian Nationalism in South Africa — Christian National Education in South Africa — Trustees of South Africa — Is South Africa a Police State? — The Afrikaners Laager Mentality — Die Afrikaner Broederbond — South African Churches and Race Relations — There is Hope for South Africa.

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## AROUND THE HOUSE



### NATIVE CREEPING BENTGRASS — A PROBLEM IN LAWNS

To a golfer, the creeping bentgrass that covers the putting green is one of the most important grasses on a golf course. Unfortunately, the native bentgrass that grows in Kentucky bluegrass lawns does not have the same appeal.

The lush, dark green patches of native creeping bentgrass spread and smother the Kentucky bluegrass. Bentgrass spreads by stolons, forming a dense mat with a very shallow root system. During the heat of the summer, the shallow root system cannot provide the necessary water and the patches turn brown and die.

In the spring a large percentage of the bentgrass may be killed by the snow mold fungus, but not enough to prevent development of

further patches. Bentgrass seeds are carried by birds, animals, machinery and man. When bentgrass-infested lawns are mowed, the grass clippings contain live stolons which will reproduce where they fall amongst the Kentucky bluegrass plants.

Native creeping bentgrass is quite tolerant of herbicides used on lawns. A sharp knife, garden rake or vertical mower can be used to thin out the bentgrass patches. Recovery of the bluegrass requires that the use of the vertical mower be limited to the May-June and September-October period. Thinning allows the bluegrass to grow back. Careful watering will ensure deep bluegrass roots. The application of a top dressing of shredded peat moss, topsoil, sharp sand, and Kentucky bluegrass seed to the thinned patches will assist in control.

### SPRING PRUNING OF EVERGREEN HEDGES

June is the month to prune evergreen hedges. And a light shearing is usually all that's needed to help keep them green and attractive.

Try to taper the sides so that the top is a few inches narrower than the bottom. This allows light to reach the lowest growth so that strong healthy growth will be present from top to bottom. When pruning, remember that evergreen hedges have a thin, green mantle on the outside while the inner part is usually bare of foliage. Be careful not to cut or prune to the bare area. Unsightly bare areas which result won't fill in again.

Keep the trimming to a minimum — just enough to keep the hedge in a neat condition.



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For "letters under number" \$1.00 extra.

Send your payment together with your ad to:

**Calvinist-Contact**  
Box 312, Station B,  
Hamilton, Ont.

Bill and Agnes Smit, nee Zijlstra are grateful to God for the safe arrival of a daughter

**MICHELLE AILEEN**  
7 lb. 3 oz., born June 20, 1972.

A sister for William.  
500 West 5th St.,  
Hamilton 41, Ont.

**SYLVIA REKKER**

and

**DIRK YPE BOUMA**

will be united in holy matrimony, the Lord willing on Saturday, July eighth, 1972 at four o'clock in the Rehoboth Chr. Ref. Church, Bowmanville, Ont.

Rev. A. van den Berg officiating.

Parents: Mr. and Mrs. J. Rekker, R.R. 6, Bowmanville; Mr. and Mrs. John Bouma, Kent St. 16, Kingston, Ont.

Future address:  
169 Wellington St., Apt. #2,  
Kingston, Ont.

Mrs. Lubbertus Horlings has the honour to announce the forthcoming marriage of her daughter

**JENNY**

to

**Mr. ALBERTUS DE JONG**

son of Mr. and Mrs. D. De Jong of Maple Ridge, B.C.

The wedding will take place D.V. on July 14, 1972 at 7:30 in the Christian Reformed Church of Smithers, B.C.

Rev. J. Tuininga officiating.

Mr. and Mrs. Leonard Kuizenga are pleased to announce the wedding of their daughters

**HILDA**

to

**Mr. J. WILLIAM NUSSELDER,**

(future address: 770 Queenston Rd., Apt. 208, Hamilton, Ont.)

and

**AGATHA TIETIA**

to

**Mr. KEITH I. TEMPLE**

(future address: Thamesview Apt. 206, Albert St., London, Ont.) the Lord willing on Saturday, July 15, 1972 3 o'clock, St. Ann's Anglican Church, Byron, London, Ont.

Rev. W. Huizinga of the Canadian Reformed Church officiating.

Mr. and Mrs. Cornelis Posthumus of R.R. #2, Markham, Ontario are pleased to announce the forthcoming marriage of their daughter

**ANNA**

to

**HERBERT LUKE**

son of Mr. and Mrs. Walter Luke of 96 Robbins Ave., Toronto, Ontario.

The wedding will take place D.V. July 15th, 1972 at 3:30 P.M. in the Grace Christian Reformed Church of Scarborough, Ontario.

Dr. R. Kooistra officiating.

Future address:  
20 Greencrest Circuit, Apt. #1007,  
Scarborough, Ontario.

Mr. & Mrs. S. Swart of Vernon, B.C. are pleased to announce the forthcoming marriage of their daughter

**JUDY**

to

**JOHANNES MARINUS SMOES**

son of Mr. & Mrs. J. De Vos of Enderby, B.C.

The wedding will take place D.V. on July 15, 1972 at 7:30 in the Christian Reformed Church, Vernon, B.C.

Rev. P. Dekker officiating.

**A subscription to CALVINIST-CONTACT is an appreciated present for many occasions.**

Mr. and Mrs. Bernard Westerveld of R.R. #1, Seaford, Ontario are pleased to announce the forthcoming marriage of their daughter

**ELAINE HELEN**

to

**Mr. HARRY ZWEP**

son of Mr. & Mrs. Jacob Zwep of R.R. #2, Brussels, Ontario.

The wedding will take place D.V. on July 22, 1972 in the Bethel Free Christian Reformed Church, Mitchell at 3:00 P.M.

Reverend Lawrence Bilkes officiating.

Future address: in  
Hamilton, Ontario.

Mr. & Mrs. Hank Reinders of Drayton, Ontario are pleased to announce the forthcoming marriage of their eldest daughter

**JEAN GEORGETTE**

to

**Mr. GEORGE WOLTING**

son of Mrs. J. Wolting and the late Mr. Wolting of Guelph, Ontario.

The wedding will take place D.V. on July 21, 1972 in the Christian Reformed Church, Drayton, Ontario at 7:30 p.m.

Reverend A. Van Geest officiating.

Future Address:  
8 Palmer Street,  
Guelph, Ontario.

Mr. and Mrs. Klaas DeVries of R.R. #4, Bradford, Ontario are pleased with the forthcoming marriage of their daughter

**SYLVIA**

to

**Mr. HENRY BOVERHOF**

son of Mr. and Mrs. Ralph Boverhof of R.R. #3, Wellandport, Ontario.

The marriage will take place D.V. on July 28th, 1972, at seven o'clock in the Riverside Christian Reformed Church, Wellandport, Ontario.

Future Address:  
R.R. #3,  
Wellandport, Ontario.

We would like to say "Thank You" to all those who remembered us at the occasion of our 40th wedding anniversary. Thanks above all to our Father in Heaven.

Mr. & Mrs. William Sluys,

Box 135, Dresden, Ont.

We express our appreciation and gratefulness for all the wishes and attentions received for our 40th wedding anniversary with a "Thank You".

But above all thanks to God for His mercy and comfort.

Mr. and Mrs. G. Eikelenboom,  
R.R. #1, Grimsby, Ont.

Allen die onze vakantie in Canada zo onvergetelijk hebben gemaakt langs deze weg hartelijk dank.

Wout en Doontje Koekkoek,  
Ger. Burghoutweg 29,  
Diemen, Amsterdam.

Met blijdschap en dankbaarheid, en met de bede dat de Here hun ook verder nabij zal zijn, gedachten wij op 29 juni de 45-jarige echtvereniging van onze ouders en grootouders

**HENDRIK HOVEN**

en

**ANNA HOVEN-  
CLEVERINGA**

Hun kinderen:

Mary en Lloyd Mann

Didy en Henk Prinzen

Fred en Annie Hoven

en 11 kleinkinderen.

200 Henry St., Whitby, Ont..

On July 5th, 1972 we hope to celebrate with our parents and grandparents

**JOHN ROORDA**

and

**ELIZABETH ROORDA-  
BIJLSMA**

their 40th wedding anniversary.

Marion and Art Bisschop Jr.,

Arthur, Gerald, Betty Ann,

Aileen, Wayne and Keith,

Chatham, Ont.

Andrew and Jean Roorda,

Dean, Dale,

Chatham, Ont.

Jill and Bill Sluys,

Steven, Robert,

Blenheim, Ont.

George and Diane Roorda,

Terry, Daniel,

Grand Rapids, Mich.

R.R. 5, Blenheim, Ont.

Thankful to God we will celebrate on July 7, 1972 with our parents

**HARMEN DE HAAN**

and

**JISKJE DE HAAN-  
WOLTHUIZEN**

their 40th wedding anniversary.

Andrew and Kees De Haan

Harry and Mary De Haan

Bob and Ana De Haan

Hank and Sheryn De Haan

Cecil and Mary De Haan

Bart and Linda De Haan

Fred and Etty Spoelstra

and 13 grandchildren.

281 Queen St. S.,  
Hamilton, Ont.

With thankfulness unto our Lord, we hope to celebrate on July 7th, 1972, D.V., with our parents and grandparents

**BERT DEKKEMA**

and

**TRYNTJE DEKKEMA,**  
nee KORT

their 40th wedding anniversary.

"For the Lord thy God, he it is that doth go with thee; he will not fail thee, nor forsake thee."

Willowdale, Ont.:

Jerry and Mary Dekkema,

Joanne, Wendy and Kim.

Newmarket, Ont.:

Klaas & Enja Dekkema,

Larry, Theodore, Glenda,

Teresa and Kenny.

Willowdale, Ont.:

Bram & Ann Kamerman,

Terry, Joanne and David.

Newmarket, Ont.:

Lloyd & Twina Dekkema,

Robert, Mark and Julie.

Scarborough, Ont.:

Geert & Jean Pypker,

Tracey-Ann.

Willowdale, Ont.:

Bert & Peter Dekkema.

Open house at Willowdale Christian Reformed Church, 70 Hilda Ave., Willowdale, on Friday, July 7th from 7:30 P.M. till 9:30 P.M.

With joy and thanksgiving to our Lord we celebrated on June 29, 1972 with our parents

**LOLKE SOORSMA**

and

**PETRONELLA - ELIZABETH  
SOORSMA, nee BOERSMA**

their 30th wedding anniversary.

Their thankful children:

Transcona, Man.:

Fred and Margaret Soorsma,

Derik and Darlena.

Transcona, Man.:

Bill and Leina Boychuk,

Elizabeth, Marla,

Cristina.

Transcona, Man.:

Raymond and Cobi Hince,

Cornelis Leo.

Lot 163, Forbes Rd.,  
P.O. St. Germain, Man.

Hoogeteen 1947 Woodstock 1972

With thankful hearts to the Lord, on July 9th we hope to celebrate with our parents and grandparents

**JOHANNES VOS**

and

**MAGDALENA JOHANNA VOS-  
ROORDA**

their 25th wedding anniversary.

Their thankful children:

London, Ont.:

Tina & Bill Vanvught &

Michelle.

At home:

Henry.

Brian.

Edward.

Hilda.

Home address:  
492 Norwich Ave.,  
Woodstock, Ont.

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Urgently needed:

**A HOUSEKEEPER**

in a family of 6 children, aged from 3 through 15. Mr. W. Hamming, 12142 - 203 St., (Haney) Maple Ridge, B.C., Canada.

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**WHAT ABOUT ABORTION?**

Is the deliberate slaughter of over 30,000 innocent unborn babies this year, YOUR idea of Canada's "Just Society"? If not, speak out! Silence gives consent. Join the "Voice of the Unborn" association. (\$2.00 membership fee.) Box 34335, Vancouver 9, B.C.

The Lord in His mercy took to Himself our beloved wife and mother

**BEATRICE PRINS**

"We do not understand why, but we know that all things work together for good to them that love God, to them that are called according to His purpose." Romans 8:28.

Mr. Auke Prins,

John,

Perry.

June 21, 1972.  
Kirkpatrick Rd.,  
R.R. 1, Deroche, B.C.

In His unsearchable wisdom our Heavenly Father took suddenly home

**HENRY FICTORIE,**  
age 16, and

**ALLAN FICTORIE,**  
age 11 years.

Dear children of Mr. and Mrs. Piet Fictorie, Kirkpatrick Rd., Deroche, B.C.

Ps. 23: "The Lord is my shepherd, I shall not want."

Their friends:

John & Lammy Booy,  
Ladner, B.C.

Martha Stoker,  
Surrey, B.C.

John & Afke Wind,  
Langley, B.C.

The Abbotsford Christian School Society, its board, staff and pupils express their sincere sympathy to the Fictorie and Prins families on the sudden passing away of

**HENRY and ALLAN  
FICTORIE**

and

**MRS. PRINS**

last June 21.

May the Lord, who has conquered death, grant them His comfort.

The Consistory and congregation of the First Christian Reformed Church of Abbotsford, B.C., express their deepest sympathy to Mr. and Mrs. Glen Dickie with the loss of their infant son

**COLIN NEIL;**

to Mr. and Mrs. P. Fictorie and their children John, Grace, and Carl, with the sudden death of their sons and brothers

**HENRY JAMES,  
ALLAN CORNY;**

and to Mr. A. Prins, John and Perry, with the passing on of their wife and mother

**BEATRICE PRINS.**

"And I saw the dead great and small standing before the throne." Revelation 20:12

Mr. Bernard Vos, Clerk,  
First Abbotsford C.R.C.,  
British Columbia.

Through an accident the Lord took home to Himself our two sons and brothers

**HENRY JAMES**

and

**ALLAN CORNY**

to be with Him forever.

Mr. and Mrs. P. Fictorie,  
John and Linda,  
Grace,  
Carl.

"He will feed His flock like a shepherd. He will gather the lambs in His arms, He will carry them in His bosom." Isaiah 40:11.

June 20, 1972.

Kirkpatrick Rd.,  
R.R. 1, Deroche, B.C.

**ROOM AND BOARD  
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for girls in Christian home. All conveniences possible. Good mountain location close to bus stop, hospital. Phone 388-5776 Hamilton after six.

Needed:

**A HOUSEKEEPER**

to live in and become part of family in country home. Family of four (semi-invalid mother), two girls ages 9 and 10. Wellandport, Ont. area. Phone (416) 386-6783.

On Thursday morning, June 22, 1972, the Lord suddenly called to His eternal home our beloved husband, father, and grandfather

**HANS VANDER MEER,**  
at the age of 66.

"Lo! I tell you a mystery. We shall not all sleep, but we shall be changed, in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised imperishable, and we shall be changed." 1 Cor. 15:51, 52

The bereaved survivors are:

Mrs. Elske Vander Meer-  
Piersma,  
20 Martin Rd.,  
Bowmanville, Ont.

Wiebe and Hottie  
Vander Gaast,  
Bowmanville, Ont.

Don and Boukje  
Vander Meer,  
Oshawa.



# WINNIPEG: A CITY FOR ALL PEOPLE

BY F. S. MANOR

(Canadian Scene) — There is this old story of a recent European arrival in Winnipeg who, dismayed, asks his compatriot: "How long does the winter last here?" "I don't know," answers the man, "I've been here only three years."

Admittedly, Winnipeg's winters are long, and despite the blue skies that light up the snowy landscape, unduly harsh. But when summer comes — and this year it came early in May — there are few parts of Canada that can vie with the Prairies in their beauty. The wide skies stretching to the far horizon are like an ocean, their blue reflected first in the blue of the earliest of our flowers, the *scilla siberica* that naughtily gives away the secret of our climate; later it is the scent of lilac, roses and, at last, nicotine that perfume the still unpolluted air. Nor is nature's beauty marred by the nature of man. Winnipeg, a city that is more of a mosaic than any other in Canada, is exceedingly friendly and surprisingly tolerant.

## Calvin Seminary — ICS

A delegation of 10 students and professors from Toronto visited Calvin Theological Seminary from January 21-24 to hold a dialogue on "Word, Kingdom, and Evangelism". The get-together was organized by Calvin Seminary students James Van Der Schaaf and Eric C. Schilperpoort, and held through the auspices of Calvin Seminary in Grand Rapids, Michigan. Lectures were given by James Oltmans, Sidney Greidanus, and Bernard Zylstra, and responses came from J. Stek, B. Van Elderen, H. Zwaanstra, F. Klooster, and M. Hugen of Calvin. A discussion of possible inter-relationship between Calvin Seminary and the ICS was led by A. Bandstra for Calvin, and Bernard Zylstra for ICS, and students from both institutions. According to Harry Fernhout, a theology student at ICS, there was an excellent spirit of cooperation, and understanding, and every possibility of further interaction and mutual growth together. This is reflected in the letter that student organizers Van Der Schaaf and Schilperpoort wrote to the ICS Curators. They stated, "The student committee has received nothing but favourable comments from both students and faculty on the presentation of the Institute professors. The spirit at this Seminar was one of unity and mutual respect. Moreover, the need for further dialogue was properly recognized, especially concerning academic relationships between both institutions."

(Perspective Newsletter.)

## Presbyterians Quit Key '73

Denver, Colo. (EP) — The General Assembly of the United Presbyterian Church in the U.S.A. has voted not to participate in Key '73, the planned evangelistic campaign involving 130 denominations and groups.

The Presbyterians criticized Key '73 for its "vague" plans, one-man, one-vote procedures, and its tendency to "isolate evangelism from the total mission of the church."

The Key '73 issue was referred to local congregations and regions of the denomination for study as "part of a search for new evangelistic thrusts."

While the Presbyterians withdrew from Key '73 on the grounds that it "isolated" evangelism from the total church mission, other denominations have tended to look on Key '73 as a bridge between conservative evangelical viewpoints and social action activities of the church.

**A Subscription to Calvinist-Contact is an appreciated present for many occasions.**

It also is a highly cultured community that supports an excellent symphony orchestra, a ballet of world-wide renown, a professional summer theatre and any number of chamber-music ensembles.

This summer Winnipeg will be truly humming with excitement. Cece Semcrshyn, the cultural development officer at the provincial department of cultural affairs, has prepared a program that has already caused many a Winnipegger to postpone his summer vacation.

There will be a festival of amateur theatre, an exhibition of ethnic handicrafts in the Manitoba Museum of Man and Nature, a film festival in the Planetarium — part of the downtown Winnipeg Centennial complex — with special emphasis on the contribution of ethnic groups to the development of Canada; the Winnipeg ballet, which during the summer usually tours foreign countries to their great acclaim, will return home for a special summer season at the open-air Rainbow stage, where the flat charge will be \$1 per ticket; and the empty lot near the Centennial complex will be converted into a huge market garden with booths that will in fact be exciting boutiques. Other booths will be set up in the Steinkopf Gardens within the Centennial Concert Hall. (The gardens have been named after the late Maitland Steinkopf, of Jewish-Czech origin, who was largely responsible for the development of the Centennial complex.) Here Mr. Semcrshyn will stage concerts by singers, including a number of ethnic singing performances.

Portable stages will bring professional performers to the very heart of the city, where streets will be closed off, and those wishing to enjoy the truly European pastime of outdoor eating will be able to try out a number of new outdoor restaurants. One has already opened in the Manitoba Arts Gallery, a gallery run by a Viennese, Dr. Ferdinand Eckhardt, whose entire family seems to be in the museum curating business. The restaurant is managed by two Swiss graduates of the Lausanne hotel school, who have made quite a name for themselves in the Winnipeg world of good eating.

Those eating here will enjoy a beautiful panorama of the city. Diners desiring a tranquil garden atmosphere can eat in the newly opened restaurant in the Centennial concert hall. This restaurant is run by the Manitoba Government, which, in addition to auto insurance, bus manufacture and similar other projects, has entered the restaurant business. The maître d' is Angelo Joannides, who runs the government business in a traditional Graeco-French alliance with Chris Pantazis and Leo Dufour.

The tour de force will be the Winnipeg folkorama, now in its third year, with 28 ethnic pavilions scattered throughout the city, each offering exhibits of old handicrafts — largely artifacts brought here by pioneers from the old country and old photographs, — but above all native food and native alcoholic beverages that one can either consume on the premises or take home. Special bus tours will carry the visitor on a night tour of these pavilions. One can thus presumably start on Italian baked lasagne and Chianti wine, go on to the Japanese pavilion for a dish of sukijaki and a few glasses of sake, proceed to the German pavilion for real frankfurters and sauerkraut to be washed down with copious draughts of mild Mosel, on to the Czechs for roast pork, dumplings, Bohemian cabbage and beer, to the Austrians for Topfenstrudel and Kremser wine and end up in St. Boniface for French cheese and French liquor — to enrol next morning in the weight-watchers' club.

The festivities will begin on the stroke of midnight on Dominion Day, July 1, and the opening celebrations will last for a full 24 hours, starting with a concert and a hot dog supper, going on to a sunrise pancake breakfast and ending with an ethnic folk festival on the steps of the Legislature.

The Folkorama festival will be staged from August 13 to 20, so why not make it to Winnipeg this summer? See you here.

## TODAY'S GARDEN-GRAPH

Reg. U. S. Patent Office



## Dahlias Need Care in July

By EDNA HALLIDAY

Distributed by Central Press Association

JULY IS a critical month for dahlias. It is the time to watch for white flies for, unless they are controlled, they will retard the normal development of the foliage and will also cause malformed flowers.

As shown in the accompanying GARDEN-GRAPH, white flies can be controlled by spraying with either Malathion, Rotenone, or Pyrethrum.

As shown, when dahlia plants are six inches high, pinch out the center to encourage branching. This is usually 1/2 inch above the second pair of leaves.

Dahlias must be kept growing constantly, therefore they should be kept well watered and given occasional feedings. Heavy rains in June may leach

much of the fertilizer from the soil, in which case monthly feedings scattered in a ring around the plant, as shown, may be necessary to maintain active growth. It is best to feed dahlias often but lightly so that growth does not slow up at any time. Results are quickest and there is less danger of burning if the feeding is given before a rain or if watered in well afterwards, unless one uses liquid feedings.

With many plants a check in growing results in fewer or smaller blooms. With dahlias it often results in no blooms at all.

Cultivate dahlias often at first, but after growth progresses, a heavy mulch of straw, sawdust, ground corn cobs, etc., will prove beneficial.

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will be DATED	will be MAILED	Closing time for ADVERTISEMENTS
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